

Wind (Feng 風) talks on 'Six Steps' – Lester Levenson, Lester Levenson's Six Steps & Lester Levenson's Original Release Method (Original 1992 Sedona Method Release Technique)

Source (original in Chinese language):

<https://github.com/deng-bowen/6-steps>

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Version : 2.2 (more complete than previous versions)

Language: English (en)

The Six Steps (Lester Levenson - Original Sedona Method 1992) :

1 - You must desire freedom, happiness, and absolute security more than life itself.

2 - Decide that you want to be free and do the method.

3 - See that all your feelings culminate in two wants, the want of approval and the want to control. See that immediately and immediately let go of the want of approval and the want to control.

4 - Make releasing constant 24/7. Release all your wanting approval and wanting to control when alone or with people.

5 - If you are stuck, let go of wanting to control the stuckness.

6 - Each time you use the Method, you are lighter and happier. If you release continually, you'll be continually lighter and happier. Go back to Step 1.

For permanent shift in Consciousness – attaining (i.e. remembering) Spiritual Enlightenment / Freedom / Awakening (“Being your Beingness “ - “Simply Be” - “Beingness”) .

Who is Wind (Feng 风 in Chinese) in relation to Lester Levenson, Lester Levenson Six Steps, and Lester Levenson's Release Method (Sedona Method) ?

"Wind" (Feng), holds a very important and unique position within the Chinese spiritual seekers community for Lester Levenson's Release Method (often known as the Sedona Method). Wind is not an official teacher, but rather a contributor who, through deep research and personal practice, is dedicated to restoring and disseminating Lester Levenson's original teachings.

"Wind's" relationship with the Six Steps, Lester Levenson, and spiritual awakening can be understood from the following aspects:

Who is "Wind"? His Relationship with Lester Levenson

"Wind" is an experienced practitioner and researcher of the Release Method within the Chinese community. Over several years, by engaging with Lester Levenson's later audio recordings and original Sedona Method course materials from 1992, he attempted to reconstruct a map of the Release Method that he believes is the most concise and closest to Lester Levenson's original intent (total freedom).

His core view is that many versions of the Release Method circulating today may have been altered. Therefore, he is dedicated to **presenting the "original release process purely for everyone."** His contributions are primarily shared online through the "Wind Talks on the Six Steps" series of articles, dialogues, and translations – collected by volunteers.

"Wind's" Translation and Interpretation of the "Six Steps"

"Wind" believes that the "Six Steps" are "the key to everything" in Lester Levenson's teachings. By piecing together Lester Levenson's scattered original words, he compiled and translated a version he calls the "Original Six Steps to Freedom," which he believes is closer to the source. Its core content is as follows:

- **Step 1:** You must want freedom more than you want the world (more than you want approval and control).
- **Step 2:** Make a decision to be free.
- **Step 3:** All feelings come from wanting approval and wanting control. They are survival programs. Release them.
- **Step 4:** Release continuously.
- **Step 5:** When you are stuck, release the wanting to change the feeling of being stuck.
- **Step 6:** Each time you release, you feel happier, lighter, and more unlimited.

Wind (Feng) emphasizes that the "Six Steps" are a perfect map, and answers to all questions arising in practice can be found within them.

"Wind's" Core Insights on Spiritual Awakening following Lester Levenson's Six Steps

"Wind's" dialogues and interpretations contain many insights on how to practice the Release Method in daily life to move towards "awakening" or "freedom."

- **Emphasizing "Getting Everything Just by Releasing":** He considers this one of the most practical aspects of Lester Levenson's teachings. He encourages learners to write down what they want (whether material, relational, or otherwise) and then aim to achieve it **solely through releasing**.
- **"Turning Around" by Achieving Goals:** He points out that suppressing desires for the world is not true "wanting freedom." The real turning point comes from achieving a goal through releasing and discovering that the joy and happiness doesn't come from the goal itself, but from the **emergence of your inner "Infinite Being" when the mind is quiet**. When you experience this repeatedly, your orientation naturally turns inward toward freedom.
- **Valuing "External Confirmation (Gains) ":** "Wind" proposes a unique perspective: the first step to freedom is **mastering the world**, and then releasing attachment to it. If you feel great inside but nothing changes in your external world, it indicates a subconscious program of "I can't do it" is still suppressed. Changing the world through releasing serves as **"external confirmation"** of your own capability.
- **Maintaining the Purity and Free Nature of the Teachings:** He strongly advocates that the dissemination of the Release Method (Sedona Method) should **remain free**. He believes any form of charging would harm the pure presentation of the method and could potentially hinder the growth of the disseminator themselves.
- **Not Fearing Freedom:** He repeatedly reminds people that the reason many cannot make continuous progress is an unconscious **fear of freedom** – a fear of losing feelings or losing the body. In reality, after attaining freedom, you don't lose anything except your suffering.

In summary, "Wind" can be seen as a key **compiler, translator, and pioneering practitioner** within the Chinese spiritual seekers community studying the Release Method (Sedona Method). Through his own research and experience, he provides fellow Chinese

learners with what he believes is a purer, more direct version of Lester Levenson's original teachings, encouraging people to verify this path to freedom through their own practice.

In China (population : 1.4 billion people) , the TSM (The Sedona Method Release Technique) and Lester Levenson (The Sedona Method) (1909-1984) are wildly popular , because it is free, simple, requires no belief system, no external authority/guru or teacher.

As of February 2026, it appears that Lester Levenson (The Sedona Method) and TSM (The Sedona Method) is more popular in China, than in the rest of the entire world combined.

Wind (Feng 风 in Chinese) 's personal direct awakening experience of inner freedom , is one important historical factor (Wind's chat logs document) that catalyzes the popularity of Lester Levenson (The Sedona Method) and TSM (The Sedona Method) among Chinese spiritual seekers. Wind (Feng) never charges any fee or money in sharing his experience.

Wind (Feng) : his commentary and interpretation of each of the Lester Levenson (The Sedona Method) Six Steps to Freedom, as reflected in his discussions, explanations, and guidance within the WeChat (Weixin) groups (" Shortcuts to Freedom " and "The Sedona Method Liberation Release Diamond Island) .

[PS. Not sure , if this is the correct name of the WeChat (Weixin) chat groups , this is what Google Translate provided]

In the Chinese speaking community, there is this person with the ID **"Wind" / “Feng” (風 in Chinese / 风 in Chinese)** who claimed to have been thrown into spiritual awakening / freedom (Nirbīja Samadhi) after constant release (every moment 24/7) for about over a month in 2020.

Wind applied the following pointers:

* 1992 Original Sedona Method

<https://archive.org/details/sedona-method-1992-audiobook>

* Lester Levenson (The Sedona Method) Levenson's the Way Lecture

https://archive.org/details/Lester_Levenson-levenson-magnum-opus

* The key is, according to Wind/Wind (Feng): have an intense burning desire for Beingness (Freedom) , determination and priority / direction for Freedom, follow 24/7 the Original Lester Levenson (The Sedona Method) 6-steps for Freedom , as a form of constant reminder to release both any repressed subconscious negative feeling and positive feeling (as well) .

All intellectual understanding or discourse is an obstacle and hindrance toward Freedom (Beingness), not a help.

Lester Levenson (The Sedona Method) (Original 1992 Sedona Method) 6-steps to
Freedom
Six Steps to Freedom

*Note: Content begins on **Page 6, after Table of Contents.***

Lester Levenson's quotes from his talks:

" Feelings Are Suppressed Energy Under Pressure. Allow them to be and decide to release them, up and out."

“ If you are stuck, let go of wanting to change or control (effort) the stuckness or vague feeling. “

" Even more simply, release the feelings as soon as you notice them. "

" Allowing feelings to surface , float up and out , and decide to release / let go of them instantly . "

"Releasing is simply allowing the suppressed feelings to come up and go out—without resistance, without effort, without identification.
It's not thinking it away; it's feeling it and letting it float away.
When you do this consistently—especially from a high state—you dismantle the entire structure of ego, and what remains is your Infinite Beingness. "

“You hear that word **allow**? That's just the way it happens.
Instead of holding it down or toying with it, you **allow** the feelings up and out.”

"There is so much of it -- releasing occasionally helps but if you want to get it all out a huge accumulation, it's got to be constant it's in the Six Steps, you got to make it constant and all day long it's floating up and out you see the feeling and you see it release sort of like sitting back and watching the show go on."

"The way is simple and the way is easy. Let the feelings come up. Get them under approval or control and let them out."

"Taking a feeling up is tracing a feeling to a more basic feeling until you get the source feeling of wanting to control or wanting approval."

"The feelings comes up in waves, goes out. The waves stop and then you're finished."

Lester Levenson's description of the core of ego (false self) – 3 wantings

3 core wantings (3 ego's false needs) described in The Original 1992 Sedona Method

Category	Description	Synonyms - Positive Polarity /Wanting	Synonyms - Negative Polarity /Fear
Wanting Approval or Disapproval	Feeling of not being worthy Feeling of not good enough Fear of others' disapproval Intense neediness	Wanting love Wanting acceptance Wanting to be admired Adulation from others to be noticed to be understood to be stroked to be nurtured to be liked to be recognized to be popular to be praised	Wanting to be disliked Wanting to be rejected Wanting to be looked down on Wanting to hide Wanting to be misunderstood Wanting to rebel Wanting to be ignored
Wanting Control or to be Controlled	Feels rigid, controlling, hard-edged and pushy . To be controlled: feels like wanting to be taken care of .	Wanting to change Wanting to understand, make sense Wanting to manipulate	Wanting to change Wanting to be changed to be confused to be manipulated to be fixed to be forced

Category	Description	Synonyms - Positive Polarity /Wanting	Synonyms - Negative Polarity /Fear
		Push, fix, force struggle, effort, strain, strive, seeking, inner violence Wanting to have it my way Wanting to be right Wanting to be on top Wanting to dominate or be superior Wanting to make it happen Wanting to coerce	to follow to be the underdog to blame to be the victim
Wanting Security / Safety / survival or fear of death	Feels threatened and unsafe Insecure, uneasy Feels like wanting to give up Rejecting life .	Wanting safety to survive to get revenge to protect ourselves and others to attack to defend to kill or eliminate to be safe	Wanting danger to end it all to expose ourselves and others to be attacked to be defenseless to be killed to be annihilated to be threatened

Lester Levenson defines "resistance" or "resisting" as:

The mechanism of holding suppressed feelings/energy down, preventing them from naturally rising up and releasing themselves. As stated by Lester Levenson:

"Resistance turns out to be that mechanism of holding the suppressed garbage suppressed. If you could throw your resistance out, all the suppressed feelings would come up and expend themselves and you would be free."

Key aspects of **resistance** according to Lester Levenson:

1. **Energy expenditure to suppress:** "Every piece of suppressed feeling is under pressure to expend itself... You're using that much energy plus to hold it down."
2. **Fear-based avoidance:** Resistance stems primarily from the fear that "*if I let go of my feelings I will die*" – the mistaken belief that releasing feelings (especially the fear of dying) threatens bodily survival. It is not true.
3. **Habituated running away:** "The tendency to run away from it [feelings] is very strong and very habituated... Instead of holding it down, you allow it up and out."
4. **The barrier to freedom:** "When your resistance is zero, you are free." Resistance is explicitly identified as what prevents liberation.
5. **Ego preservation:** "Holding it down is holding on to the ego programs. You've got to recognize that first you want to be a limited ego."

Lester Levenson emphasizes that resistance requires constant effort to maintain suppression, whereas releasing is simply "allowing" the natural upward movement of suppressed feelings – "it comes up in waves, goes out" – without fighting them. Resistance is not a feeling itself but the act of blocking feelings from releasing.

Key leading questions to stir up suppressed feelings - to let go of any feeling or emotional charge (resistance):

1. Do you try to control this person ?
2. Does this person try to control you ? Do you automatically wish to rebel against this person?
3. Do you try to get approval (or love or acceptance or validation) from this person ?
4. Does this person want to get approval (or love or validation or acceptance) from you ?
5. Do you wish to be controlled (dominated) by this person (so you can feel safe or avoid responsibility or blame) ?
6. Does this person wish to be controlled (dominated) by you ?

I am writing this summary from the provided PDF transcripts (2020.09–2021.08), to document general approach of Wind Feng's (风 in Chinese) detailed account and commentary (following " **Lester Levenson (The Original 1992 Sedona Method) -- Six Steps** ") on how Wind (Feng) arrived at the state of abiding peace and freedom—what he identifies as **Nirvikalpa Samadhi** or the **complete fulfillment of Step 1 of Lester Levenson's Six Steps**.

The Core Realization: “Complete Fulfillment of Step 1 = Nirvikalpa Samadhi”

Wind consistently equates **fully achieving Step 1** (“Want freedom more than anything else”) with entering **Nirvikalpa Samadhi**—a permanent, irreversible shift in orientation where every subsequent choice naturally moves toward freedom. He explicitly states:

“Nirvikalpa Samadhi in the Six Steps is simply the complete fulfillment of Step 1. After that, your every choice, decision, and action naturally turns toward freedom because the seeds of worldly desire no longer function.”

This is not a temporary peak experience but a **fundamental reorientation of life's direction**—what Buddhism calls *Sotāpanna* (Stream-Entry).

The Timeline and Process

Phase 1: Early Practice (2014–2019)

- Wind began practicing the Sedona Method around **2014**, but initially used distorted versions from books by Hale Dwoskin and Larry Crane (Lawrence Crane).
- His practice of The Sedona Method Release Technique was **intermittent and ineffective**: “I released for six years (2014-2019) , on and off, constantly regressing.”

- Wind accumulated vast theoretical knowledge (Buddhism, spirituality, philosophy, psychology, theology) but found it **useless without direct release**.

Phase 2: Encounter with Original Teachings (Early 2020)

- In early 2020, Wind discovered Lester Levenson's **original 1992 course videos** and the **"The Way" audio series**.
- He realized that later interpretations had **diluted or altered** the method -- for having a happy comfortable life , etc - which in itself is nice but does not lead to TRUE FREEDOM.
- Wind committed to **strict adherence to the Six Steps as Lester Levenson originally taught them**.

Phase 3: Intensive Release Retreat (October 2020)

- Wind entered a **one-week intensive release retreat**.
- He did **not sit in passive meditation** but actively **released continuously** while testing goals:

"I listed things I wanted to achieve, then just kept releasing. Most of them happened.

But more importantly, after each release, I felt higher—more joyful, lighter, freer."

- He used **Step 6 as constant feedback**: "If I didn't feel lighter after a release, I knew I wasn't doing it right."
- When stuck, he applied **Step 5**: "I'd notice my wanting to change the stuckness—and release *that* wanting."

Phase 4: The Breakthrough (~Day 5–7 of Retreat)

- After several days of **continuous releasing**, a profound shift occurred:

"I directly *knew* that **all joy comes only from within**—from the quieting of the mind and the revealing of Infinite Being. The world offers nothing but suffering."

- This insight matched **Buddhist "seeing dukkha and its cause"** (*dukkha-sacca, samudaya-sacca*).

- At that moment, his **life's direction permanently reversed**: “My every next decision—automatically, effortlessly—moved toward freedom. I could no longer choose the world, even if I tried.”

He later recognized this as **Nirvikalpa Samadhi** (as described by Yogananda) and **Stream-Entry** (as described in the Buddhist Āgamas/Pali Canon).

Key Practices That Led to Enlightenment of Wind (Feng)

1. Exclusive Use of the Lester Levenson Six Steps

Wind abandoned all other methods, affirming:

“The Six Steps are the complete map. You don’t need anything else. Adding anything slows you down.”

2. Relentless Application of Step 6 (Gains)

He used the **joy, lightness, and freedom after each release** as proof of correct practice:

“Step 6 isn’t optional—it’s the engine. The Momentum proves release works, which fuels more release, which strengthens Step 1.”

3. Using Goals to Validate “Get Everything by Releasing Only”

Wind (Feng) tested Lester Levenson’s promise by releasing to achieve worldly goals (e.g., passing exams, improving relationships). Success proved that **release—not effort—delivers results**, reinforcing his trust in the method.

4. Immediate Handling of Stuckness via Step 5

Whenever resistance arose, he didn’t analyze it—he released **the desire (wanting) to change the resistance itself**.

5. No Stopping (“There Is No Stop in the Six Steps” as Lester Levenson said in “The Way Lecture”)

He emphasized **continuity**:

“After my first week in 2014, I stopped for six months—and all progress vanished.

The negative feelings AGFLAP returned. Never stop until you’re free.”

☀ **The State of Abiding Peace and Freedom**

After the breakthrough, Wind describes his state as:

- **Imperturbability:** “Nothing can disturb me. Not people, events, or thoughts.”
- **Automatic Release:** “Releases happen like waves—feelings float up and out without effort.”
- **Freedom from Worldly Pull:** “I see the world clearly as *miserable*. No attraction remains.”
- **Constant Contact with Infinite Being:** “I frequently enter Samadhi. Each time, more desires drop away.”
- **Irreversibility:** “Once Step 1 is fully done, you cannot fall back. The seed of worldly desire is dead.”

Wind (Feng) clarifies this is **not emotional numbness** but **pure, unshakable presence**—what Lester Levenson (The Sedona Method) called “ **imperturbability --freedom beyond happiness.**”

💬 **Wind (Feng)'s Final Advice on Six Steps**

“You don’t need my story. You have **Lester Levenson’s Six Steps**.

Just **do them—exactly, continuously, without adding anything**.

One month of true practice can bring you to Nirvikalpa Samadhi.

If you’re not free in 1–2 months, you’re not in the Six Steps.

Stay in them—and freedom is guaranteed.”

In essence, Wind (Feng) attributes his enlightenment solely to the faithful, uncompromising application of Lester Levenson’s original Six Steps (The simplest 1992 Original Release Method - Sedona Method) —nothing more, nothing less.

PART 1 of 4

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Wind's Talk on the "Six Steps" (Five) 2020.11.20

The Shortcut to Freedom 2021-03-07 15:51

Talk Date: 2020.11.20

Wind (Feng 风 風) :

You can achieve anything through Release; let it become your experience.

During the release retreat, I also achieved many goals, but I didn't use a goal sheet. I just listed what I wanted to achieve.

Then I kept releasing, and afterwards, I found that most of them were accomplished.

Q: Had you already taken the first step during the retreat?

Wind (Feng 风 風) : That later time, I *validated* the Six Steps. When I validated the Six Steps, I knew something had fundamentally transformed.

Later, I suddenly realized that was the *Stream-enterer* in the Agamas. After that, looking at the master's explanation, I knew it was also *Nirbikalpa Samadhi* in Yoga.

Validation is achieving the first step. Only by achieving the first step can you cut off doubt. Cutting off doubt is what's called "*validation*."

The entire path will be presented before you. You directly know how to proceed to the finish line next, a direct knowing, without needing thought.

Then you discover that none of your actions can go in the opposite direction of freedom anymore. This feeling of the changed flow is very clear.

Q: How did you suddenly validate the Six Steps?

Wind (Feng 风 風) : *Sustained Release*.

Q: How long did you sustain release?

Wind (Feng 风 風) :

I released for less than a week.

Q: In retreat, releasing continuously for a week?

Wind (Feng 风 風) :

Yes. My sustained release wasn't sitting there forcing myself to release. I wrote many goals down. My mental activity was *verification*. At that time, it was like this:

I would do a Release, and then feel very good. Then I would say to myself, let's release once more, see if it feels even better. I'd say to myself, let's verify the *Sixth Step*.

Then I'd get stuck, and I'd say, let's verify the *Fifth Step*, release the *wanting to control* this stuckness and see if it gets better. I'd look, and haha, it would indeed become smoother, so happy.

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Continue releasing once more. So the whole process was actually quite interesting, not like the ascetic practice sitting in meditation that many imagine.

After probably a few days of sustained release, I was already feeling very happy. At that point, insights naturally emerged.

I directly knew what the *only source of happiness* is. Then, when you cover it with feelings, that is suffering. Suffering is limiting your *infinite being-ness*.

The moment this understanding occurred, I immediately felt something had changed. Release became very proactive, no longer needing the lure of those goals on paper.

Just releasing, releasing continuously, and then I reached the point I mentioned: suddenly, I felt a complete disidentification from the entire mind. It felt like all the force I was using in my mind turned inward. In that instant, it felt like my whole being turned around, and then I instantly knew all the subsequent steps.

At that time, I thought those experiences were individual, so I didn't elaborate much. For example, when the physical pressure unloaded, my body suddenly completely relaxed and straightened up.

Now I know this is bound to happen, because it's a prerequisite for entering *samadhi* and also one of the limbs preceding the attainment of *Nirbikalpa Samadhi*.

Dialogue with the Master | Lester Levenson's Teachings Emphasize External Confirmation and the Complete Process to Freedom

2021-09-25 Brave Heart 2 Reads 93 Transferred 4 (The Shortcut to Freedom)

Wind (Feng 风 風) :

I'll stay for a week, then disappear into the crowd. One week is already long enough for the mind. (Editor's note: Wind has already left)

Using the Release Method, you can awaken in one or two months, unless you procrastinate. While I'm here, people's minds will procrastinate because you will keep seeking answers externally.

Only a limited, separate ego needs an external master.

Lester Levenson talked about his two advantages: one was knowing nothing about the subject, the other was having a gun to his head.

My advantage is that I never sought, nor did I encounter a precursor leading me by the hand.

No one can lead you to freedom; only you can make that decision yourself.

Q:

I have failed many times. Many times, it's not that I can't do it, but that I'm unwilling to do it.

Wind (Feng 风 風) :

so fearful to be free, Lester Levenson kept telling students this since his time. Because almost everyone using the Release Method unconsciously procrastinates.

The reason is foolish: it's the *fear of freedom*. The fear that freedom will mean losing feelings, losing the body, but in reality, it doesn't.

Therefore, Lester Levenson constantly emphasized, do not fear freedom. After freedom, you won't lose anything; you'll only lose your suffering.

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Q: How did you break through this fear?

Wind (Feng 风 風) : See it, then let it go.

Q: It's that simple.

Q: Unable to sustain release, still having fear, is the nausea for freedom not strong enough?

Wind (Feng 风 風) : These two video clips I clipped can help you. *When you want freedom more than you want anything else in the world, you will be free*. What do you want? Attain it through Release. Do you want a materially abundant life? Do you want intimate relationships? Attain everything you want through Release. Then, you will discover that it does not bring happiness. The *only source of happiness is your infinite being-ness*. You will turn your direction around.

want freedom more than anything else in the world. If this sentence has no practicality for you, then Lester Levenson has another, more practical sentence: *get everything you want by releasing only.* What is everything? Everything means everything, all desires. Every minute of your life, when you are dissatisfied, that is a desire. Release the desire, and you immediately experience *being-ness*.

Furthermore, I want to emphasize one thing that is completely different from what the current spiritual circles in the world tell you. This thing is: **you must value external confirmation (gains).**

First Step: *Mastering the World*, then, *Mastering the Mind*. If you feel very good right now, but you are powerless in the world, then you are unconsciously suppressing those agflap.

Therefore, Lester Levenson's teaching emphasizes external confirmation. This is almost something forgotten by most of his later students.

Q: What is external confirmation? Still not quite clear.

Wind (Feng 风 風) : Think about it, things just happen, an effortless thought, things just appear there, just like in a dream.

Q: Does this also need to be experienced?

Wind (Feng 风 風) : Of course. Through Release, don't compromise. The first step to freedom is *mastering the world*, then you release attachment and aversion concerning the world.

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But if you can't do it, and you hide the "I can't" in the subconscious, you cannot be free. You must be the *victor*.

This is what Lester Levenson repeatedly emphasized to students, but most of his students compromised. The reason I say to value external confirmation is that many people mistake a superficially good feeling for freedom. Their world hasn't changed because the subconscious still holds those patterns.

A person who has truly changed their mind must have their world change. Because what is the world? The world is merely the projection of your own set of thoughts.

Q:

Teacher Wind, can you tell us the complete process to reach freedom?

Wind (Feng 风 風) :

The complete process to reach freedom is that through Release, you continuously become lighter, happier, and freer. Then you arrive at the place where you watch everything happen, arriving at the place where effortless thoughts can create everything. Besides that, there is nothing else to accumulate in the mind.

Q:

Setting freedom as the goal, only then do I realize how many "I can't's" hidden in the heart need to be released.

Wind (Feng 风 風) :

That's why Lester Levenson advocated using goal sheets; their function is to pull out the programs hidden in your subconscious.

Don't compromise on your goals. If you can't achieve it, that's just a feeling of being unable to achieve it. See it, release it.

Release until you see it realized right now, taste it, know it's already yours.

Article link: Implement the Six Steps, you can complete the whole journey and reach the finish line in one to two months (missing)

Dialogue with the Master | The Secrets to Success in Gaining Freedom and the Departure of the Masters

Dialogue One

Q: Teacher, Lester Levenson encourages doing it in action in *The Way*, but he mentions in his autobiography needing to go to a secluded place to do it. Isn't this a contradiction?

Wind (Feng 风 風) : Wrong, you read it wrong. Lester Levenson talked about *isolate* elsewhere. You can only isolate in one place, and that's by quieting the mind.

You cannot isolate by isolating the external. The only place you can *isolate* is in the quietness of the mind.

Q: Lester Levenson also mentions in the first chapter of *The Ultimate Freedom Path*, "lock yourself in a room, and then add a lock," etc.

Wind (Feng 风 風) : That's explaining omnipotence. You only need to Release, you don't need to do anything, and it will still be effective.

Q: Isn't this about actions at the behavioral level?

Wind (Feng 风 風) : No. The context was, a student asked him if he needed to go out and find a job. He said, no need, just Release, adding a lock will work too.

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This emphasizes you don't need to do anything, just Release.

Q: But when Lester Levenson started his exploration, he did isolate himself at home, as he said in his autobiography.

Wind (Feng 风 風) : If you don't believe it, just try it out. Try isolating yourself and see if it helps.

The group leaders and others have tried it themselves for a few days. The conclusion they drew after their retreats was that it's completely useless, it only leads to avoidance, not Release.

Q: So what about your retreat?

Wind (Feng 风 風) : I didn't deliberately go into retreat. I didn't force myself to do anything. I wanted to reach the finish line; I just Released, time and again. I didn't lock myself away; I just forgot to interact with people.

Q: Teacher, can you talk about your path to success?

Wind (Feng 风 風) : The Six Steps.

Q: Why were you able to do it? While so many people can't?

Wind (Feng 风 風) : The Six Steps. Because you need other things, whereas I only need the Six Steps.

Q: So, one must do it in action.

Wind (Feng 风 風) : The key is you haven't done it. Soon enough, you think of another mental question and start researching it, just like this question. There are no contradictions within the Six Steps. But if you explore Lester Levenson's words and twist and process them with your mind, you can always find so-called "contradictions." It will immediately lead you in the direction of limitation.

Those mental questions, those contents that deviate from the Six Steps, will lead you away from freedom.

I am a highly intellectual brain, but I used my intellect correctly, that is, to recognize the *limitations of the mind*.

Throughout the entire process, I only looked at the Six Steps. I didn't need anything outside the Six Steps. If there is a secret to success, this is it.

People who keep collecting materials will never reach the finish line, especially if their intellectual minds cannot distinguish those contents.

Q: So what should I do to reach the finish line?

Wind (Feng 风 風) : The Six Steps.

Dialogue Two

Q: Teacher, are you really leaving completely this time?

Wind (Feng 风 風) : Mm. I will leave the world.

Q: Directly merging into the Infinite?

Wind (Feng 风 風) : No. No longer communicating with people. What people call *isolation*.

Q: Is this your inner guidance?

Wind (Feng 风 風) : Mm, when I decided, I just went and did it.

Q: Teacher, why can't you continue to help us?

Wind (Feng 风 風) : Leaving *is* the help. I see the whole picture. If I stay here, no one will become free. Dependent relationships are fatal to growth.

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Q: But when I need you, can you come and help me?

Wind (Feng 风 風) : Complete departure *is* the help. Does an infinite being need help?

When you seek help externally, that is an opportunity. Become aware of it, Release.

Find everything you want within. Absolute安全感 (security/anxiety-free state) is only found in your *infinite being-ness*.

Among all kinds of help, none is better than destroying all your supports.

["Lester Levenson told me the world would knock down his props", so everyone is forced to find answers from within. "That's good," he said. "It's not explosion, but ascension," he laughed. Currently, people always seek happiness externally using various escape methods the world provides. Eventually, when external escapes become endless, he predicted, we will be forced to go within. "This is really a good thing," he said, "because people will be

forced to find the answer, know who they truly are, just like me." He always told me he was especially grateful for his heart attack.]

When all external escapes are knocked down, you will be forced to go within. But you can become more conscious, more proactive. Don't wait for a gun to your head to do it.

You all know yourselves very well, maybe not deeply, but you know your own behavior.

Where there is dependence, you will cling. If you depend on the external, you cannot discover the infinite within. These things are all very simple.

As a self-reliant method, the Release Method doesn't have that many problems. All problems arise when you deviate from the Six Steps. Therefore, either you return to the Six Steps and continue Releasing, or you head towards limitation.

As someone who has attained ultimate freedom, I cannot be here.

Q: Why can't someone with ultimate freedom be here?

Wind (Feng 风 風) : Lester Levenson stayed here for decades, repeating this, in his own words "over and over and over and over again," he kept repeating the same things.

One year before he left, he told a student, I cannot stay here anymore. If I'm here, you will only depend on me, and no one will become free.

Because they thought Lester Levenson was here and could guide them, so they kept forgetting. Not long after Lester Levenson left, that lady from the Sedona Institute gained freedom.

I've talked with Lester Levenson a lot about his past. When he was alive, no one gained freedom under his direct guidance.

Q: You chatted with Lester Levenson?

Wind (Feng 风 風) : I often chat with Lester Levenson.

Q: Is this free master a Release Method teacher or a student?

Wind (Feng 风 風) : A student. No Release Method teacher has gained freedom. Moreover, the Release Method teachers Lester Levenson appointed were mostly those he felt had a lesser inclination, i.e., more inclined towards the world.

Q: How do you chat?

Wind (Feng 风 風) : No medium is needed for communication between free people. Existence in every point. There is no separation between us.

Q: I don't have the idea of becoming a Release Method teacher now.

Wind (Feng 风 風) : You might in the future, unless you release the drive of those programs. If you don't release, it will keep driving you to do things.

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All brilliance, all creativity, comes from *infinite being-ness*. The mind is a mechanical program; it only repeats. Perhaps it can be said like this: a person free from the mind program truly begins to live; before that, they are just a robot driven continuously.

Q: Yesterday, a friend contacted me. After discussing Release Method content, he sent me some money. This time I refused, even though I'm still quite poor. Because I don't want to charge fees using the Release Method.

Wind (Feng 风 風) : Well, using this to make money will give you false feedback. Using talking about the Release Method to replace actually Releasing. These things can easily lead people astray. Furthermore, spiritual books are the easiest to lead people astray because when reading them, people deceive themselves that they are on the path. When you deviate, if you know you are deviating, you can turn back.

So, you don't need anything outside the Six Steps. *The Way* is good, the books of those masters are good. *The Ultimate Freedom Path* is also good.

But when reading them causes you to stop Releasing, they are not good. Ralph once held a book by Ramana Maharshi, reading and researching it constantly.

Later Lester Levenson said, you're crazy, you could have been Releasing. Lester Levenson told me he tried countless times to correct students' tendencies. His students would come up with many ways to escape, like asking "What am I?" – this is a very noble way to escape.

Lester Levenson advocated this method for a specific period, but they were just escaping Release.

He taught it during an era when this method might still succeed. By the end of 1970, no one would succeed with this method anymore.

Q: Teacher, is there anything else you want to say to me?

Wind (Feng 风 風) : Actually, none of the above needs to be said. The less said, the better. Does accumulating these things in the mind help? To reach freedom, all accumulation must be released.

Even Kriyananda, the venerable one, can be obstructed. He recalls Yogananda's teachings word for word. Does this help? It doesn't help at all. Writing books and promoting for his guru replaced actually doing it. Freedom must be *attained*.

Q: Actually, where did Kriyananda, the venerable one, reach?

Wind (Feng 风 風) : Kriyananda, the venerable one, reached the stage of *Dhyana* (meditative absorption), but did not reach *Samadhi*.

Q: So, he can still fall back?

Wind (Feng 风 風) : Mm, as long as you don't *attain* it, no matter how much you talk, it's useless.

Q: Did Master Yogananda continue to help him?

Wind (Feng 风 風) : The best help is to leave.

Q: Yogananda leaving Kriyananda is the best help?

Wind (Feng 风 風) : As long as Yogananda is there, he will always look towards the guru, always regard the guru as the source of knowledge and power. And this makes freedom impossible. No matter how much he calls, Yogananda will not come. To turn the direction around, you must find no安全感 externally. Only when you cannot find a master externally will you find one within yourself.

Q: You didn't depend on a guru; is this an advantage in your success?

Wind (Feng 风 風) : Mm. And I never thought of calling upon Lester Levenson or other masters. When studying Mahayana Buddhism, I leaned towards Zen and away from Pure Land. That was my advantage; I only wanted to walk alone.

Q: Self-reliance.

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Wind (Feng 风 風) : Mm, that was a tendency of mine for a very long time.

Q: Previously, seeing your shares in the group was quite useful.

Wind (Feng 风 風) : When you feel seeing something is useful, you'll keep looking at it. Returning to the Six Steps would be very simple. But looking at other texts, even the teachings of masters, even Lester Levenson's own teachings, will make your mind more and more complicated, because the mind tends towards complication.

You also like "*observance of rules and rituals*," the idolatry forbidden in the teachings of Moses and Jesus. The Buddha categorized one type of behavior as "*observance of rules and rituals*," which is the belief that rituals and such are beneficial to liberation.

Actually, it's useless. Those behaviors of yours, organizing photos of masters, are all useless. On the contrary, this is based on a wrong view, the view of "*observance of rules and rituals*."

You think things related to external images and rituals are helpful. When you do this, you deepen this view, and thus move further away from the *infinite being-ness* that can only be found within.

You have come to know the master, yet you still treat them with worldly superstitious methods.

Q: Yes, I have to admit it. So what should I do?

Wind (Feng 风 風) : What to do? There is only one solution. The Six Steps. Release. If I said there was a second solution, you wouldn't Release.

Q: Teacher, if I have any other mistakes, please tell me.

Wind (Feng 风 風) : You are making a mistake right now, because you are not Releasing. Not Releasing *is* the mistake. Any time, any place, not Releasing is a mistake, even if you are listening to me speak.

Q: Teacher, can you leave me a letter before you leave?

Wind (Feng 风 風) : No. The Six Steps. Implement the Six Steps, walk towards the finish line.

I hope that after I leave, you will no longer depend on those texts or anything else, but directly walk towards the finish line.

Again, nothing outside the Six Steps is needed. No matter what happens, it's only the Six Steps.

Wind (Feng 风 風) : Implement the Six Steps, you can complete the whole journey and reach the finish line in one to two months (*omniscient, omnipotent, omnipresent*)

Wind's Talk on the "Six Steps" (Two) 2020.12.02

The Shortcut to Freedom 2021-03-04 08:01

Talk Date: 2020.12.02

Student:

Teacher Wind, must the first step of the Six Steps be achieved first? But I don't know how to achieve it? Can the order of the Six Steps be swapped back and forth?

Wind (Feng 风 風) :

The Six Steps are achieved through *sustained release*. You need to continuously gain pleasure from the *Sixth Step* to accomplish the *First Step*.

Initially, all Six Steps are useful. When you don't want to Release, remind yourself of the First Step. Then decide to Release, that's the Second Step.

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Directly release *wanting to control* and *wanting approval*, that's the Third Step. Sustain the Release, maintain continuity, that's the Fourth Step. When stuck, release the *wanting to control* the stuckness, that's the Fifth Step. Feel lighter and happier with each Release, that's the Sixth Step. Implement the Six Steps continuously, it will gradually strengthen the momentum towards freedom, thereby completely achieving the First Step.

Student:

I feel that as long as I Release, these Six Steps happen naturally, like breathing, no need for reminders. Is my understanding correct?

Wind (Feng 风 風) :

Reminders are needed, because the Six Steps are easily forgotten. As soon as you are not in the Six Steps, you are not in sustained release. As long as you are truly in sustained release, you must be conforming to the Six Steps.

Student:

Releasing continuously isn't necessarily sustained release. Using the Fifth Step when stuck is also sustained release, right?

Wind (Feng 风 風) :

Using the Fifth Step when stuck is also sustained release. If you are stuck, and remain stuck continuously, then that is not sustained release.

Student:

When I don't want to Release, reminding myself of the First Step doesn't give me much feeling. Instead, reminding myself that I want to change myself, that I want everything to get better, gives me more motivation.

Wind (Feng 风 風) :

That works too. Release can make you freer. Freedom includes everything. Just provide a motivation for Releasing.

Wanting approval develops into *wanting to control*. When you feel *wanting approval*, you need to release *wanting approval*. After releasing enough *wanting to control* and *wanting approval*, *wanting safety* becomes apparent.

If you don't release *wanting safety*, *wanting approval* and *wanting to control* will develop again, and so on ad infinitum. So only by continuously releasing *wanting to control* and *wanting approval*, and then continuously releasing *wanting safety*, can you reach the finish line.

Implement the Six Steps, everyone can be free.

Student:

If you keep releasing continuously, you are always in the Six Steps, and you will reach freedom?

Wind (Feng 风 風) :

Yes.

Student:

Can it also be understood that as long as you are in the Six Steps, you are releasing continuously?

Wind (Feng 风 風) :

Yes, use the Six Steps to check. As long as you are in the Six Steps, you can be free.

Dialogue with the Master | An Enlightened One is Omniscient, Omnipotent, Omnipresent

2021-09-25 Brave Heart 2 Reads 57 Transferred 4

Q:

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That is to say, to reach freedom one must become a superman, an omnipotent superman? As long as there's even the slightest thing one cannot do, they cannot be free. Is that so?

Wind (Feng 风 風) :

Mm. Freedom is becoming your *infinite being-ness*, releasing all limitations. If your mind is completely quiet, your feelings and thoughts completely released, you are *infinite being-ness*.

Omniscient, Omnipotent, Omnipresent.

Q:

Can an enlightened one do all the things mentioned in Yogananda's book, *Autobiography of a Yogi*?

Wind (Feng 风 風) :

Yes. All the things in *Autobiography of a Yogi*, and all the things not mentioned in it.

**\Omnipotent means omnipotent. There is no compromised interpretation.

Omniscient, omnipotent, omnipresent, literally mean omniscient, omnipotent, omnipresent.

Q: Teacher, Lester Levenson said that after freedom, you can have one hundred bodies. Have you played with this experiment?

Wind (Feng 风 風) : Ten thousand bodies也行 (is also fine). They are all just images. Break through the limiting concepts about freedom.

Although Lester Levenson constantly talked about *omniscient, omnipotent, omnipresent*, people still understand that sentence in a limiting way.

Article link:

Implement the Six Steps, you can complete the whole journey and reach the finish line in one to two months (missing)

How to Quickly and Experientially Achieve the First Step?

2021-09-25 Shortcut to Freedom Backup Source

Tian Cheng:

Wind, how can one quickly and experientially achieve the first step?

Wind (Feng 风 風) :

Implement the Six Steps

Wind (Feng 风 風) :

Among the Six Steps, the easiest to overlook is the *Sixth Step*

Wind (Feng 风 風) :

But the Sixth Step is precisely the key to achieving the First Step

Wind (Feng 风 風) :

Because, in fact, on the experiential level, you are seeking happiness in the direction of the world

Wind (Feng 风 風) :

So you need to practice Lester Levenson's favorite teaching

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Wind (Feng 风 風) : *get everything by releasing only*

Wind (Feng 风 風) : Every time you want something, achieve it through Release

Wind (Feng 风 風) : This gain will make you want to Release even more

Wind (Feng 风 風) : Continuously confirming your *gain* will keep you Releasing

Wind (Feng 风 風) : Until you find that your goals are being achieved one by one, yet you are still not happy

Wind (Feng 风 風) : Then you will experientially discover that nothing can truly bring you happiness

Wind (Feng 风 風) : Instantly, you will become aware of the *only source of happiness*

Wind (Feng 风 風) : At this moment, a change in direction will immediately occur

Wind (Feng 风 風) : A complete turn in the flow of life

Wind (Feng 风 風) : You have completely, utterly reversed your direction

Wind (Feng 风 風) : This is the complete achievement of the First Step

Wind (Feng 风 風) : *Wanting freedom more than wanting the world*

Wind (Feng 风 風) : Then, as Lester Levenson said, you will continuously fall into the subsequent five steps

Related content link: Lester Levenson's Favorite Most Practical Teaching: *Get Everything Just by Releasing*

Wind's Talk on the "Six Steps" (Six) 2020.11.17

The Shortcut to Freedom 2021-03-08 15:13

Talk Date: 2020.11.17

Wind (Feng 风 風) : I also failed for six years.

Q: Where? Didn't you discover the original Release Method three years ago?

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Wind (Feng 风 風) : Not releasing continuously is failure, getting stuck.

Q: Then is it possible that we might also get stuck for a few years?

Wind (Feng 风 風) : Using the Six Steps, no. Before, I didn't fully understand the Six Steps. After understanding them and getting on the path, I wouldn't get stuck anymore.

Q: Is it possible that we also haven't understood the Six Steps? That's why you think we need to truly see the Six Steps, otherwise we'll keep getting stuck?

Wind (Feng 风 風) : Mm, it's enough to have someone who understands from the experiential level. Then they can also answer all questions. Just like the Buddha said, after the first turning of the Four Noble Truths, one enters the second turning.

Q: What exactly is the experiential level?

Wind (Feng 风 風) : When you first start using the Six Steps, you use them incompletely, using them to correct your path.

Q: I find that I really do want to know what you're talking about. Can you explain it in detail?

Wind (Feng 风 風) : Sure, actually I explained it in detail yesterday.

"Venerable Sir! What is called knowing, knowing. Venerable Sir! What is knowing? What is following knowing? Bhikkhu, knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the path leading to the cessation of suffering, this is called knowing; such is following knowing."

"Noble disciple! Suffering, reflection on suffering, origin... cessation... path, reflection on the path, mental application associated with the āsava-free (taint-free), selection, discrimination, investigation, awareness, wisdom, realization, observation, this is called Right View, which is noble, supramundane, taint-free, not taking, completely ending suffering, turning towards the end of suffering."

"Lester Levenson: Yes, that's the first step, and it's the first step of the method, isn't it? You have to want freedom more than you want this world.

Let me put it a little differently, but this is indeed how it started. Because it seemed to have no practical meaning for people, we modified it to "you must want freedom more than you want approval and control," because approval and control are equivalent to this world.

But I think it's better to use "you must want freedom more than you want the world." If you do that, your actions will then be: turn your direction towards the world, focus back on you (yourself), do what needs to be done to get out of the world, allow your infinite being-ness to simply be here.

So the first step is you must want freedom more than you want this world.

You can compare and see, if you understand classical Chinese, you'll find it's the same thing. Let me explain it simply again.

Why do you seek happiness in this world? The reason is that on the experiential level, you mistakenly believe there is happiness in the world.

Therefore, Lester Levenson lets you discover that this world equals misery. Fully experiencing this develops a wisdom. The Buddha called this seeing suffering, the wisdom of seeing suffering.

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Then you will see the cause of suffering. The reason the world is suffering is because of your *attachment* and *aversion*. As soon as they are extinguished, your suffering will completely disappear. All happiness is within you. This understanding, this wisdom, the Buddha called the wisdom of the origin of suffering, and the wisdom of the cessation of suffering.

Knowing the world is suffering, knowing how suffering forms, knowing how suffering ceases – this constitutes a correct observation. The Buddha called it "Right View," or "knowing" and "noble wisdom."

With Right View as the forerunner, all eight parts of the path are presented before you. The Buddha called it the supramundane Noble Eightfold Path. The direction begins to turn.

In the Six Steps, this is achieving the First Step. So, the Six Steps are initially an operating guide. When you truly and completely align with the First Step, it carries you forward.

If you truly achieve the First Step, every one of your choices and actions will naturally tend towards the direction of freedom.

"Lester Levenson: Yes, that's the first step, and it's the first step of the method, isn't it? You have to want freedom more than you want this world.

Let me put it a little differently, but this is indeed how it started. Because it seemed to have no practical meaning for people, we modified it to "you must want freedom more than you want approval and control," because approval and control are equivalent to this world.

But I think it's better to use "you must want freedom more than you want the world." If you do that, your actions will then be: turn your direction towards the world, focus back on you (yourself), do what needs to be done to get out of the world, allow your infinite being-ness to simply be here.

So the first step is you must want freedom more than you want this world.

"Noble disciple! Suffering, reflection on suffering, origin... cessation... path, reflection on the path, mental application associated with the *āśava*-free, selection, discrimination, investigation, awareness, wisdom, realization, observation, this is called Right View, which is noble, supramundane, taint-free, not taking, completely ending suffering, turning towards the end of suffering."

At this point, your every selection, discrimination, investigation, awareness, wisdom, realization, observation will naturally turn.

Associated with *anāśava* (taint-free) mentation. *Anāśava* is an ancient translation, meaning perfect, without flaw.

You no longer seek happiness from the imperfect world, thus wholeheartedly and naturally turn direction in every choice.

So achieving the First Step of the Six Steps is actually already what Buddhism calls the fruit of *Stream-enterer*, *Sotāpanna*, entering the stream, wisdom-liberated, already entered the stream of the noble ones.

You will naturally cut off three *saṃyojanas* (fetters). The first fetter is doubt. Because the entire path is presented before you, you cut off all doubts.

The second fetter is *sakkāya-diṭṭhi* (personality belief). Because you see the flaw of the world, you will not seek "I" anywhere, you will not mistake the body as "I."

The third fetter is *sīlabbata-parāmāsa* (adherence to rites and rituals). Because you see the source of everything, you will no longer harbor thoughts that rituals, external forces are effective, or that they can lead to the finish line. At the same time, the karma that could lead you to unfortunate realms is completely cleared.

Here, the First Step is completed. The remaining five steps will naturally fall into your experience.

Besides in *The Way*, what Lester Levenson describes in other audio clips, "when you achieve the First Step, every action of yours will tend towards freedom," is the same.

Q:

Last night, my doubt emerged. I stayed up late reading autobiographies and didn't release continuously because I started doubting the Release Method, started doubting myself, started doubting Wind's attainment.

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Then today I couldn't get out of bed, so tired. Not like the previous two days where I woke up and immediately started releasing continuously. I'm a bit stuck now, in apathy, misery, fear.

Wind (Feng 风 風) :

Before truly entering the Six Steps, having doubts is very normal. These come and go.

Because before the path is presented, you won't truly cut off doubt. After the path is presented, the faculty of faith is established. The ancient translation called it *avetya-prasāda* (unshakable confidence). Actually, it's the achievement of the Second Step. Because you haven't seen it, of course you will doubt.

Q:

How can one turn direction and truly achieve the First Step on the experiential level?

Wind (Feng 风 風) :

The way to turn direction within the Release Method is by continuously confirming your *gain*. You get benefits from Releasing, so you want to Release.

For example, if you have an exam today. If you have previous experience of success from studying hard, you will study hard. But if you succeed once through Releasing, you will do Release.

You need to confirm that all your *gain* comes from Release. *get everything by releasing only*. Getting benefits at the beginning is important. Let the *gain* support you to achieve higher *gain*.

Simply put, only when you see the world = suffering, and all happiness comes from within, will you turn direction and achieve the First Step. As long as you think there is happiness in the world, you will stop and pursue it.

If you often listen to audio and watch videos, you should often see Lester Levenson ask two questions: one is "Have you ever experienced the inner picture changing and the outside changing immediately?" The other is "Have you discovered that all happiness comes from within?"

Only when you truly *discover* this point will you achieve the First Step. In classical texts like the Agamas, it is expressed as seeing suffering, seeing the origin of suffering. But Lester Levenson spoke it casually in plain language, and you overlook it.

So turning direction is really not by shouting "I want freedom," but by bit by bit confirming that your *gain* comes from Release, that nothing is outside the Six Steps.

You cannot just resist the world, hate the world; that is useless. Unfortunately, when most people shout "wanting freedom," what they suppress is their disgust for the world. But disgust and attachment are the same thing; they are two directions of desire.

You must truly achieve the First Step on the experiential level for it to work. Through continuous Release, continuously confirm your gains. Confirm the source of your happiness.

OK, Release. From getting a little benefit, to getting all benefits. There's nothing else to say.

Lester Levenson's Explanations Regarding the Release Method

2021-09-25 Brave Heart 2 Reads 350 Transferred 3

Translation: Wind Excerpted from 录音 (recording) *Lester Levenson on the Mind*

Anything you develop in the mind will prevent you from reaching the top. The mind is your greatest enemy.

All this suffering is meaningless. I've had enough, I ended it. I will fully strive to remain in this state.

It will take a month, maybe two months, and you will release all the *agflap*.

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But all in all, I think we have this only method to release the mind, by allowing the subconscious programs to surface, enabling the mind to become still.

We first enter the conscious mind, release control, approval. And those others who try to release, like fear – you know, you would spend hundreds and thousands of lifetimes releasing fear, and after that you'd still have anger, you'd still have other emotions.

And when you release *wanting to control*, everything underneath it is let go of. Then when you release *wanting safety*, you release all the *wanting approval* and *wanting to control*, and everything underneath them.

You are too low now, therefore you cannot attack *wanting safety*. You are overwhelmed, you are scared stiff by death, so you let it run you. But when you release a considerable amount of control and approval, you will have the ability to face the fear of death.

But you can see, our method is actually to release the *drivers* of the mind. Don't try to develop your mind, that way you are developing your enemy, developing what binds you.

What happens when a mind is completely quiet? Well, I have always been omniscient, I have always known everything.

But you have to release the habit of trying to survive twenty-four hours a day, what we call *agflap*. When you let all the *agflap* go, the body is still there, the world doesn't disappear, but it's like a mirage.

You go forward and discover it's just the desert. You let the body do what it did before, whatever that was. But you won't disappear. You are too afraid of losing your bondage.

Everyone combines other things with Release. When you do this, it slows down Release. If you need other things, you are slowing down on the method.

You don't need to pursue your feelings after you feel them; they are with you around the clock, you are 逃避 (escaping/avoiding) them around the clock.

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The first item is about survival. There is nothing more foolish than working to make a living. You are eternal.

I'll tell you directly: becoming number one in the entertainment industry is trying to be the strongest ego. Then look what happens to them? How happy are Burt Reynolds, Glenn Ford? I can only talk about my contemporaries. I don't know who's popular now.

How happy are they? Do you know them? Have you communicated with them? They suffer more than a worker. They take drugs, even though they know they shouldn't, they still fall into it. They drink alcohol, they fall into it. Some of them commit suicide.

They are undoubtedly those who gained fame and wealth, and then they commit suicide. Some later do it (commit suicide) too. Judy Garland did it afterwards.

Well, who doesn't die? Where will the new prince go in a hundred years? Spinning around in front of the public? (Laughter)

Unfortunately – you may have to be very careful about this – the most successful people don't ask about freedom. Talking about rich people, they could feel around me the 安全感 they didn't have.

They told me they wanted it too. But come to the course? They couldn't come to the course. They looked at me, looked down on me. They made millions. I wanted them to think I was poor, because it was those millions that got them stuck, especially the rich men's wives.

I was once invited to high society banquets in New York, partying with them in New York. They asked me, can you help us? I said, yes, but you need to know money isn't everything. Then the curtain would fall, they would leave, ditch me, stop wasting my time.

But these rich people have this mind: I do it easily, I am successful. Of course, if you can consciously use it to show you are the *master of the world*, this I recommend.

When you become the *master of the world*, having the praise like our stars, you cannot stop there. You must set out to *master your mind*. See, first you master the world, then you master the mind, then you are a master.

What is mastering the mind? Removing your *agflap*, that's all. Then you truly control the mind. You can play any feeling, any action you choose is without any worry.

When you are free from your *agflap*, you can play any emotion, much better than when you had *agflap*. When you are in the world, you can use them to communicate. If a person is extremely angry, you say oh, this is a wonderful world, everything is so beautiful! They won't listen to a single word. If you start saying oh, yes, blablabla, they will listen to you.

When you are free, you will play, you will act out feelings, to establish communication with others. You must be at their level for them to communicate with you.

So sometimes feelings are still used to communicate, but the difference is that feelings no longer run you, but you run the feelings. However, now feelings run you.

Wind's Talk on the "Six Steps" (One) 2020.10.18

The Shortcut to Freedom 2021-03-03 08:43 **Talk Date:** 2020.10.18

Wind (Feng 风 風) :

I decided to go towards freedom, I'm going to do it. During Release yesterday, this decision became very clear. My current state, my former self could never have imagined, but I know it's not the finish line yet.

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More than 70-80% of the time, I operate at the level of "knowing." Just "knowing," without mobilizing any "knowledge" or "belief." The mind operates much, much less than before.

I saw what Lester Levenson meant by "all happiness comes from within." When we try to gain happiness in the world, we create a *lack*, and this *lack* drives many feelings and thoughts.

What really happens when we so-called gain happiness from the world is merely that we temporarily quiet the mind by telling ourselves "I have achieved the goal."

Mind quiet = happiness. Because the only source of happiness is just *being-ness*, and the mind is the sole 遮蔽物 (veil/obscurer or obstruction or blocks) of *infinite being-ness*.

Go do it. I know now. A few months or a few weeks and you can attain freedom. This time it's not "I believe," but "I know." I clearly see the whole picture.

Implement the Six Steps, and you can do it. Allow yourself to become aware of it, let it go.

"Lester Levenson: Our basic philosophy is very simple, namely that each of us is unlimited, except for those we mentally maintain.

When you release mental constraints and limitations, we find that we have always been unlimited. We have always been omnipotent, omniscient, and perfect, because our basic nature is perfect, and we cannot change anything about it. Except for always turning our heads and looking away, 'It's there, it's there' 'Who am I, who am I,' it's like a wide-eyed drunkard trying to discover who and what we are.

Then, a part of us – we call it the mind – blinds us, preventing us from seeing that our unlimited existence is inherent and natural. The mind, 24 hours a day, unconsciously seeks absolute safety in the external world, but it's not there. So everyone, unconsciously, spends 24 hours a day going in the wrong direction, seeking where we are, who we are, what we are, where our safety is. This is a 100% hopeless, frustrating direction.

If your basic nature is whole, complete, eternal, why do you spend so much time every day struggling for survival? The nicer term is ignorance, and the practical term I give you is that any intelligent person would say 'Gee, if I knew that, I would become it immediately.'

Becoming what you are does not take time. The effort required to become what you are is zero. But becoming what you are not, becoming limited, takes endless, strenuous struggle, misery, and frustration.

Now, all of you have heard what I've said. How many smart people in this room will put down the struggle and simply allow your infinite being to be. If you do that, you will have an effortless, extremely happy life every moment. How many of us have done that? You'd rather be miserable, you'd rather do what in my eyes are the most foolish things. If you can have anything with just a thought, what is all this struggling for?

I say you are foolish because this might help you. Who here doesn't want to be smart? So, be smart! If you need the world, operate it through effortless thoughts, allow it to fall into your lap, let go of all your pain.

It's simple, it's easy, it's quick – IF YOU DO IT. If you don't do it, it's complicated, extremely hard to reach, frustrating, painful.

But the choice is yours. You can be what you are now, whole, complete, perfect, or you can choose to look away, 24 hours a day. So what will we do? In the next one to two months. Choose to be smart, or choose to be foolish?

I'll give you the answer, and I hope I'm wrong: I think you will choose foolishness. But I can't figure out why you choose foolishness. Because the first thing I realized when I sought the answer was that I was foolish. I said it more than once, I said 'Lester Levenson, you are so foolish! Foolish! Foolish! Foolish!', said it three times. I meant it.

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So, you hear me talk about foolishness. I didn't want to be foolish, and this was the key to my turning direction. The next thing, of course, was to look in the right direction. I knew that what I had spent forty years trying to find outside wasn't there. It was at the very bottom.

So there was only one direction left, inward. What am I? What is the world? What is my relationship to it? These are all about what? After I asked, the answer came.

After it was all over, I could see my steps. I packaged it into this method, which is a very efficient technique, but you only use it partially, minimally, not fully, maximally. If you use it maximally, it will only take you a few months, and then you won't have suppressed feelings anymore.

The only thing between you and your ultimate being is your suppressed feelings. So, logically, make the decision, stop being foolish, become smart, release all these suppressed feelings. Within one to two months.

I don't think I can give you any better revelation than this. I could say you can do it in one or two centuries, but why not now? You are infinite being now, why not just let them go? Release all the 遮蔽物 (veils), they are all in your feelings.

Any questions on what I've said? I've said what I wanted to say."

You can read this repeatedly to inspire yourself.

Student:

Do we need to wait until we have released the two major desires, *wanting approval* and *wanting to control*, and let the survival desire surface naturally before doing it?

Wind (Feng 风 風) :

If you can be aware of it, Release. If you cannot be aware, your "wanting to be aware" is *wanting to control*. Release it, and you will be able to be aware.

Wanting approval is the cause of control. *Wanting to survive* is the cause of approval. As you Release further, *wanting to survive* (fear of death) will become quite apparent. And this is my main Release object now. The *wanting to control* and *wanting approval* above it have already been cleared away very rarely.

Saying "Release until later," does it sound like something very far away? But actually, it's just one or two weeks of sustained Release. Don't expand it into units of "years," because it doesn't need that.

I'm going to retreat and Release. This time, only one goal: freedom.

Student:

Why did I find it difficult to release *wanting to control* and *wanting to change* yesterday? Felt very hard to do it alone.

Wind (Feng 风 風) :

Finally, regarding this question, I'll answer it. Actually, it's very simple. You must firmly remember the Six Steps. Keep them by your side. You can pick them up and look at them anytime.

You habitually use control to do things, including during Release, this habit also runs you. And this is because you neglected the *Sixth Step*. "Each time you release, you will become lighter, happier, freer." You are doing it with *effort*. This is not right.

Student:

Yes, I do Release with a purpose. I Release very forcefully each time.

Wind (Feng 风 風) :

Your understanding is wrong. "Purpose" is not the problem; not conforming to the Six Steps is the problem. Let me explain further.

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When the process says "allow yourself to become aware of it," it doesn't mean you forcefully dig, but rather what you become aware of in this moment while doing nothing. No need to summon effort, no need to use control. Why doesn't the course teach you "how to become aware"? Because "how" implies a mental effort.

For example, you ask yourself now, do you want control or do you want approval? You can be aware immediately. If you can't, then you are *wanting to be able to*. Wanting things to go your way, that is *wanting to control*. This is very simple.

So, I say again, you must firmly remember the Six Steps. Keep them by your side, pick them up and look at them anytime. Any question about Release can be answered within the Six Steps.

I can explain step by step.

First Step is "You must want freedom more than you want control and approval." *Wanting control* and *wanting approval* are feelings that limit you. But sometimes we are this foolish. We prefer limitation over freedom. Sometimes you get stuck really because you are unwilling to release them. *Just want it*. When you realize that *wanting control* and *wanting approval* limit you, you will want freedom more. So the Six Steps actually don't need explanation. It is the concise literal meaning.

Second Step, make the decision to be free. A decision is a decision. Because you want freedom, you decide to do it.

Third Step, is that all feelings are *wanting control* and *wanting approval*. You have feelings every moment. The whole world you see is *wanting control* and *wanting approval*. You defend 24 hours a day, preventing the fear of death from surfacing. The defense mechanism is *wanting control* and *wanting approval*.

Fourth Step, is to release continuously. Continuous means continuous. You do it the first time, then you can do it a second, third, fourth time... until the last time you reach freedom. Lester Levenson said "there is no stop in the six steps." There is no stop "within the Six Steps." Continuous means continuous.

Fifth Step, is probably used most at the beginning, because you will often get stuck. But getting stuck is just because you *want to control*. The only reason for getting stuck is that *wanting to control* is operating. It's that simple. Release this *wanting to control* that is operating you, and the feeling of being stuck immediately turns into smoothness.

Sixth Step, is also the easiest for us to overlook. Each release makes you freer, of course also described as lighter, happier, but ultimately it's freedom. The motivation brought by these experiences will strengthen your *wanting freedom* in the First Step. And Lester Levenson said, "If you thoroughly achieve the First Step, you will naturally implement the following five steps." If you thoroughly achieve the First Step, you have no obstacles.

OK, the Six Steps are the Six Steps. Keep them by your side, they will greatly accelerate your Release.

Student: Isn't getting what you want through Release a form of control?

Wind (Feng 风 風) : Control is a good thing; *wanting control* is not. *Wanting* = lack. *Wanting control* is a sense of lack regarding control.

Student:

Each time I release, do I need to repeat the Six Steps including the First and Second Steps? Or is it enough to just follow the Release process?

Wind (Feng 风 風) :

Just use the Release process. If you are not Releasing, use the Six Steps to remind yourself. If you are Releasing, just continue Releasing. I'm going to continue Releasing now. Keep it up!

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Dialogue with the Master | Every Time You Release, You Help Everyone and the Harmonious Operation of the Universe

Dialogue One

Q: Teacher, you mentioned that reaching *Nirbikalpa Samadhi*, i.e., completely releasing the karma of the material world, actually means you are already free. At this time, the karma of the astral body and causal body still remain. Are they also free?

Wind (Feng 风 風) : Reaching *Nirbikalpa Samadhi* might not even require releasing the karma of the material world. The perspective has already shifted.

Q: Releasing the karma of the material world has already reached *Anāgāmin*?

Wind (Feng 风 風) : Mm.

Q: Reaching the First Fruit (Stream-enterer) has actually already reached *Nirbikalpa Samadhi*?

Wind (Feng 风 風) : Yes. A Stream-enterer (Sotāpanna) will not fall back.

Q: So you said, "Reaching *Nirbikalpa Samadhi* might not even require releasing the karma of the material world."

Wind (Feng 风 風) : Mm.

Q: Upon reaching *Anāgāmin*, the karma of the astral body is released. Does the karma of the causal body still remain?

Wind (Feng 风 風) : The karma of the astral and causal bodies still remain. An *Anāgāmin* will not return to the material world. In Buddhist terms, they still retain *rūpa-rāga* (attachment to the form realm) and *arūpa-rāga* (attachment to the formless realm).

Q: Where does an *Anāgāmin* go?

Wind (Feng 风 風) : An *Anāgāmin* goes to the *Śuddhāvāsa* (Pure Abodes), which Yogananda called *Hiranyaloka*.

Q: Why doesn't an *Anāgāmin* just complete the whole journey and reach the finish line?

Wind (Feng 风 風) : "Why doesn't a master just eliminate all his karma?" I asked, "When he is one with God?" That's because, in that state, you simply don't care anymore. You see all this as just a dream. You might even continue to reincarnate, returning to the world to help your disciples attain liberation. Masters who have reached this level might even deliberately retain a tiny bit of karma to tether themselves to this plane for a while, for that higher purpose. Once you reach the highest state, *nirbikalpa samadhi*, *ego-consciousness* no longer exists. You are essentially free. "Guru, what," I asked, "makes a soul return to the world after attaining ultimate liberation?" He replied, "He still retains 'desireless desire' to help others." It's not necessary.

Q: Mm, but can't one continue to help people after attaining ultimate freedom and becoming a *Jivanmukta*? Just like you and Lester Levenson.

Wind (Feng 风 風) : A *Jivanmukta* (editor's note: here referring to the fourth fruit *Arhat*) will not return. Let me correct my phrasing. Strictly speaking, *Jivanmukta* is a general term in the Hindu tradition for the first to fourth fruits, but it can generally refer to someone who has reached the finish line.

When you reach *Arhat*, you no longer create new karma, so you inevitably become a *Paramukta*, become a *Siddha*, merging into the infinite.

Q: Strictly speaking, are you now an *Arhat*? Have you reached the fourth stage of *Nirbikalpa Samadhi*? Have you completely released the karma of the physical, astral, and causal bodies? While retaining some desireless desire, to help others?

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Wind (Feng 风 風) : Mm.

Q: It says here, will not return. What does that mean?

Wind (Feng 风 風) : It means will not return.

[He who aspires to reach the ineffable (i.e., Nibbāna), whose mind is full of right consideration (the Third Fruit), and who no longer clings to the sense-desires, is called *uddhamṣoto* (going upstream). (Note: *uddhamṣoto* "one who goes upstream" means an *Anāgāmin* who will definitely be reborn in the *Śuddhāvāsa*.) This is a verse of the Buddha. *Uddhamṣoto* means will not go downwards again.

Q: That is to say, upon reaching the fourth fruit, *Arhat*, one will not return?

Wind (Feng 风 風) : When you reach *Anāgāmin*, you will not return to the material world. Upon reaching *Arhat*, you will attain *anupādisesa nibbāna* (Nibbāna without remainder), which is what we usually call merging into the infinite.

Q: Mm, upon reaching the third fruit, one will not return?

Wind (Feng 风 風) : Will not return to the material world, only reside in *Hiranyaloka* until attaining *Arhat*. The原型 (prototype) of the Pure Land invented by later generations is the *Śuddhāvāsa*, but the *Śuddhāvāsa* is the abode of *Anāgāmin* saints.

Q: Does an *Arhat* also go to *Hiranyaloka*?

Wind (Feng 风 風) : An *Arhat* does not go to *Hiranyaloka*. An *Arhat*, upon the end of the physical body, directly merges into the infinite. Upon reaching the fourth fruit, attaining perfection, you will have *anupādisesa nibbāna*. If you return after that, it is as an *Avatāra*. An *Avatāra* is the descent of the perfect infinite being.

Q: That is to say, after Lester Levenson left the world, he directly merged into the infinite?

Wind (Feng 风 風) : I told you this a long time ago.

Q: Later I heard you say that after Lester Levenson left, many disciples saw him.

Wind (Feng 风 風) : Merely in some form.

Q: You also said that after merging into the infinite, one does not appear in any form.

Wind (Feng 风 風) : Merging into the infinite is not disappearing; it is existing without form.

Q: Ralf said Lester Levenson came to him the day after he left. In what form did Lester Levenson come to him?

Wind (Feng 风 風) : In a dream. You can see Lester Levenson in any form. Lester Levenson no longer exists as a body. Lester Levenson is now right beside everyone, in the "form" of *infinite being-ness*.

If you want to see Lester Levenson in astral form, then you will see him in astral form. If you want to see Lester Levenson in physical form, you will see Lester Levenson in physical form. It depends on your receptivity.

But he is in all places, every point. There is not a single place where he does not exist now. After merging into the infinite, he will not appear in any image again.

Q: If I have enough receptivity, could I even see Lester Levenson in physical form?

Wind (Feng 风 風) : Mm, this is not his "appearance." He is present now. It's just that you haven't projected his physical form yet. It's not that there is a "Lester Levenson" appearing as a physical body; rather, you are trying to communicate with a "Lester Levenson" physical body.

If many people around the world simultaneously project Lester Levenson's physical form, then they will simultaneously see Lester Levenson's physical form. But that is not Lester Levenson descending; it is the function of omnipotence within *infinite being-ness*.

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Q: After Lester Levenson merged into the infinite, he no longer became a body, but existed in the form of "*infinite being-ness*". But if I want to see a Lester Levenson in physical or astral form (if I can accept it), can I still see Lester Levenson in physical form?

Wind (Feng 风 風) : Yes. Jesus and Buddha, the same. Lester Levenson also told students you could have coffee with Jesus.

Q: Merging into the infinite, no longer becoming a body (physical, astral, causal), no more reincarnation. A *Siddha* exists in the form of "*infinite being-ness*" at every point in the universe, continuing to help others?

Wind (Feng 风 風) : Mm.

Q: Does a *Siddha* continue to help others attain freedom? Just in the form of infinite being-ness, not as a body.

Wind (Feng 风 風) : They unconsciously project to everyone, helping others attain freedom. Actually, the help of a *Siddha* is the greatest. It is at the level of *infinite being-ness*. It's just that your mind cannot understand it, so you think the help of words and teachings is greater. In reality, that formless help is the greatest.

Q: The scope of a *Siddha's* help is all life, all existence. While a *Jivanmukta* only helps a small number of people?

Wind (Feng 风 風) : A *Jivanmukta* also helps all life. Masters all unconsciously project to all life. Even if you stay in a cave, a *Jivanmukta* still helps all life. But the helping game of a *Jivanmukta* is not yet finished; some limitations remain. A *Siddha* is a perfect being.

Q: Does a *Jivanmukta* also help all life? Which specific stage of *Jivanmukta* are we talking about here?

Wind (Feng 风 風) : From the first fruit to the fourth fruit.

Q: Can a Stream-enterer also help all life?

Wind (Feng 风 風) : Mm. Not only a Stream-enterer, every time you Release, you are helping all life. The world is just a projection of the mind.

Q: How does the help work? For example, if I reach *Nirbikalpa Samadhi*, but my mother neither studies nor practices, can I still help her?

Wind (Feng 风 風) : That helps much more than you sharing. People don't know how karma works. Release makes you more selfless. As long as you have a selfless consciousness, your mind will project a more perfect world. It is true help.

But in the *agflap* state, so-called helping others is just satisfying the ego. Nourishing the ego itself does not produce much help. As long as you are free, even if you do nothing in a cave, it's greater help than all the activists combined.

Q: Every time I Release, of course it helps my world. Can it also help my mother's world?

Wind (Feng 风 風) : Yes, every time you Release, it helps everyone.

Q: Every time I Release, it helps everyone's world. Everyone means everyone?

Wind (Feng 风 風) : Everyone means everyone.

Dialogue Two

Q: Teacher, how does karma work?

Wind (Feng 风 風) : Karma is programs, action and reaction. Programs create every one of your thoughts. Your thoughts are not free; therefore, actions are not free. Programs drive thoughts; thoughts project the world. That's how it works.

The world is just a display screen. Doing anything in the world is like smashing the display screen; you can't change any of the 劇情 (plot/content) playing inside.

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Q: So directly releasing the program can change the world?

Wind (Feng 风 風) : Yes. It should be said that only releasing the program can change the world. Otherwise, the world will manifest according to the established program. Within the program, you have no free will, unless you decide to release the program. So, no matter what tricks you wanted to pull before, I would say, go Release. Tricks are useless; you're just driven by the program, repeating past karma, that's all.

Q: Can I change my family's world through Release? For example, I want to cure my mother's illness through Release (even if this illness was pre-set by herself).

Wind (Feng 风 風) : Yes.

Q: That is to say, I can change other people's karma through Release?

Wind (Feng 风 風) : You are not changing other people's karma. This is the *harmonious operation of the universe*.

Q: Isn't this interfering with other people's lives?

Wind (Feng 风 風) : You can't even talk about interfering with karma right now. That's something said for free people, because free people can do everything, can transcend all karmic bonds.

You are currently driven by "karma." All your desires are part of "karma." Therefore, what you influence is only your own "karma."

Including your mother's illness, that is your karma. You can't talk about interfering with others' karma. Interfering is a big word. You cannot interfere with others before liberation.

Q: My mother's illness is my karma? This is her life. Why is it my karma?

Wind (Feng 风 風) : There is no separation. She is one of your pictures.

Q: She preset her life, i.e., karma, before coming, which led to illness. Is this also my karma?

Wind (Feng 风 風) : She is just one of your pictures. Lester Levenson said it many times.

[Q: By changing my attitude, you mean that my basic understanding of him as part of my consciousness, nothing but perfect consciousness, and not thinking of him as a restricted individual?

Lester Levenson: Yes. This is a fantastic way. It works, doesn't it?

Q: It works completely, yes, it works instantly.

Lester Levenson: People actually become what we hold them as in our consciousness.

Q: Then, if "Lillian" tells me she wants a bigger house, I would need to clear my own consciousness of wanting her to satisfy my desire. Isn't it just my thought that made her think of it? Don't I need to consider "Lillian," I just need to consider myself, my own happiness, and then she is happy. That is, my own happiness will reach that ultimate happiness.

Lester Levenson: But you have a separation: "Lil" and me.

Q: I've always had this problem, you know, since I met you.

Lester Levenson: Sometimes you don't have this problem, and you say, "Besides my consciousness, who is 'Lillian'?"

Q: Yes, I say that. I said it a few minutes ago. I just need to deal with my own consciousness.

Lester Levenson: Okay. Well, that includes "Lillian," right?

Q: Yes, that's right.

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Q: That also includes a bigger house. (Laughter.)

Q: I have to get rid of the limitations in my own consciousness. Anyway, that's all I'm dealing with. I'm not dealing with "Lillian" or the house or the land, I'm dealing with my own consciousness.

The obstacle is in my own mind, or no limitation within myself. And, as you say: If I am *infinite being-ness* right now, I can do it now! I don't need to wait until I get home.

Lester Levenson: Right.

Q: We have to act fast!

Q: By the time you get home, Lil, you'll have to be satisfied with your house as it is.

Lester Levenson: If you accept it, when you go home, the same house can become twice as big. It will be so natural that you won't even feel it. You will walk into a house twice as big as the one you left.

Q: That is to say, my mother's illness, relatives' debts, etc., are all my karma.

Wind (Feng 风 風) : Karma is your desires. The program is feelings, driven by desires.

Taking full responsibility means you are fully responsible for the entire world you created, including the sun rising, the direction of dust, the vibration of atoms – all created by you.

It's just that you are not conscious of it. By being conscious of it, you can consciously create what you want, rather than what you don't want.

Q: For example, if some of my relatives or friends get sick, can I help cure them through Release? Even if they've been paralyzed for years?

Wind (Feng 风 風) : Regarding this type of question, "Can I do xxx," I hope you can remember one sentence from Lester Levenson:

every impossible, no matter how impossible, become immediately a possible, as you completely released on it.

I have actually answered this type of question many times. The answer is always yes.

Q: What does "harmonious operation of the universe" mentioned above mean specifically?

For example, if I cure a family member through Release, is that the harmonious operation of the universe?

Wind (Feng 风 風) : At the same time you generate the thought, she will also generate the corresponding thought, without a hair's breadth of difference.

Therefore, you don't need to use words and actions to make her change her mind.

You only need to deal with your own thoughts, and the world will change.

Ultimately, besides Release, do nothing. *release only*.

Wind's Talk on the "Six Steps" (Four) 2020.10.22

The Shortcut to Freedom 2021-03-06 12:02

Talk Date: 2020.10.22

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Wind (Feng 风 風) : Just now someone privately messaged me and asked, about the step of confirming whether you feel happier. Before my retreat guidance, this step wasn't there. It was only added in the guidance from the day before yesterday. Indeed, that's the case.

Because during my retreat release, I *validated* the Six Steps. There are some very subtle things in this, like motivation. *Wanting freedom* needs motivation.

And each time you remind yourself of the *Sixth Step*, it applies a motivation at a very basic, subtle level to your *First Step*. This will greatly accelerate your release progress. Because the subsequent steps will naturally be carried through.

So, remind yourself of the *Sixth Step* and the *First Step*. The keyword for the *Sixth Step* is "more." Each release, you will feel *more* relaxed, happy, and free. This will make you want freedom even more.

Notice, it's *each* time.

As long as you get stuck once, you won't want to release anymore. The motivation to 逃避 (escape) will quickly pull you in the opposite direction.

Remember what I said a few days ago? The entire mind is *wanting*. So, before you are free, you will always have *wanting*.

The difference is *how to direct it*. Do you direct it towards the direction of freedom, or towards the direction of limitation?

Wanting freedom leads to continuing to release. That is, you do it once, you know next time you'll feel better, experience more freedom. Naturally, you want to do it a second time.

Q: Once you release control, when the emotion is gone, it's gone, right?

Wind (Feng 风 風) : Mm, if it's released, it's released. You are releasing the three core desires: *wanting to control, wanting approval, wanting to survive.*

Q: After feeling joy, do you start the Six Steps again?

Wind (Feng 风 風) : After feeling joy, continue releasing, and then you will feel even more joy, even freer. Then you release again, and you climb higher again. Feelings continuously climb upwards. Continuous joy gives you the motivation to continue releasing. Only this motivation allows you to achieve the *Fourth Step of sustained release.*

My purpose this time is to draw the complete map. Once a group of people roughly know the process, I will also truly go into retreat. This matter can't be delayed any longer.

Q: How to restart?

Wind (Feng 风 風) : Just restart the process.

Let me talk about the issue of getting stuck. Many people think that when they feel an emotion coming out, and can slowly squeeze it out a bit, that's sustained release, not getting stuck. Wrong. This is also getting stuck. Because you are lingering.

Release without getting stuck means each release, you feel lighter, happier, freer. Use the *Sixth Step* to validate your release.

If you feel like you're in a war of attrition with it, you're lingering. If you feel like releasing takes a lot of effort, you're lingering.

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You must pay attention to this. Release is not a war of attrition. I know "sustained release" sounds like a war of attrition. But actually, it's not. Each release brings you great joy and freedom. Then you naturally want to continue releasing.

Student: What to do when stuck?

Wind (Feng 风 風) :

At this time, pay attention to the *Fifth Step*. Look at the feeling of being stuck, release your *wanting to control*. If you don't release this control, it will keep running you, and you will remain stuck.

This cannot be solved by a war of attrition. "Persisting" means a lifetime, or even more than a lifetime. Until you release it, you will remain stuck.

Student:

I'm doing something or eating. A feeling arises in a certain part of my body. Before I have time to see which kind of wanting it is, it suddenly disappears.

Wind (Feng 风 風) : Does that disappearance come with a feeling of happiness and freedom?

Q:

No.

Wind (Feng 风 風) :

Does it come with a feeling of more clarity? If not, then it wasn't release. It was programmatically suppressed by inertia.

Wind's Talk on the "Six Steps" (Three) 2020.11.17

The Shortcut to Freedom 2021-03-05 09:19 **Talk Date:** 2020.11.17

Wind (Feng 风 風) :

Rely on the Six Steps. Start from the Six Steps, end with the Six Steps. Use your *gain* to confirm your direction.

It's not good if sustained release becomes your "task." Sustained release happens because each release has a benefit. This is what the *Sixth Step* says: each release is lighter, happier. You feel very good, so you continue releasing.

If you just force yourself to release, you will stop. You won't be able to continue, because you are simultaneously suppressing your desires for the world.

My method is that I constantly confirm my *gain* and my direction.

For example, she just wanted to listen to music. What did she want to gain from music? Can this be gained from release? Can we try it?

Constantly confirming your gains allows you to maintain sustained release.

If you say "I must do it, I must release, I can't listen to music," this won't work. Because one direction of your subconscious is to listen to music, which you have suppressed. Your conscious and subconscious are in conflict; if you don't look at it, this won't succeed.

Actually, you don't need to enjoy anything. *you don't need enjoy anything, be joy!*

Write down the possibilities you think can bring you happiness. Where do you think happiness lies? Not intellectually, but where do you actually seek happiness?

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If you suppress these desires, it's impossible to achieve the *First Step*. You can force yourself to do homework and work, but you cannot force yourself to release.

Let me talk about Lester Levenson's favorite teaching, *get everything by releasing only*.

What do you want? How do you plan to get it? Why not get it through Release? This is your way of practice. You choose to Release.

Sometimes you might spend an afternoon doing other things, not releasing. That's because the subconscious is seeking something. You cannot force yourself to release.

You need to see what you are seeking, and ask yourself "Can I get it from Release?" See which way is easier, more comfortable, more joyful, and thus choose to Release.

This is why I said successful experiences are important. You have to get benefits first. Without benefits, you won't do it. This is your mind. It will find every way to逃避 (escape) release, resist release. I remember I said before, paying attention to the *Sixth Step* truly allowed me to enter sustained release.

Why do many people want to sleep as soon as they release? Very simple: compared to forced release, sleeping is more comfortable for you. The mind always tends to do what is more comfortable.

That's why Lester Levenson always wants you to confirm your *gain*. This is important. The *Sixth Step* cannot be ignored. So, you must constantly get benefits.

Start from each release. Each release, you must feel better. Only then can you continue. Once you notice force or effort, immediately relax, release *wanting to control*.

If release is more comfortable for you than sleeping, you will naturally tend to release. This is really simple.

So I say, if you haven't seen the complete path, naturally you will have doubts. If you experience the Six Steps, you will know its perfection.

All of Lester Levenson's instructions are about the Six Steps. Without them by your side, you deviate from the path without knowing it.

A Complete Map of Using the Release Method to Reach Ultimate Freedom 3600 words

2021-09-25 Shortcut to Freedom Source

Talk One 2020.10.30

Wind (Feng 风 風) : Go use this method.

Wind (Feng 风 風) : Release the *wanting to control* and *wanting approval*. Release those programs covering the fear of death.

Wind (Feng 风 風) : Then allow the fear of death to surface, and release it completely.

Wind (Feng 风 風) : At the beginning, you release the programs of *wanting to control* and *wanting approval*.

===== Page 28 =====

Mm, this is *wanting to control*.

So, using too much force.

When releasing, you always release the part you are most aware of.

Last night, I was releasing very forcefully all night, with little gain. Only after relaxing did I gain a little.

Meaning, what surfaces to the top.

Yesterday, I was digging deep.

See, forceful release violates the *Sixth Step*.

You are trying to control.

Absolutely.

So it won't happen.

This afternoon I stopped.

Relax a bit.

===== Page 29 =====

I noticed one thing.

When stuck, actually you *want to control*.

Only wanting control causes stuckness.

But the way you try to achieve your goal is through mental effort and resistance.

This is not "*get everything by releasing only*".

You are trying to do release the way you struggle in the world.

Constantly *fighting, fighting, fighting*.

I find reminding each other is really good.

October 14, 17:43

So, as I released, I roughly understood how to use the *Sixth Step*. I need to write this down later.

Ok

===== Page 30 =====

Wind (Feng 风 風) : You are just releasing these two types of programs.

Wind (Feng 风 風) : When you release, those feelings, those thousands upon thousands of thoughts about the body, disappear.

Wind (Feng 风 風) : When you release the deepest fear of death, your entire mind disappears.

Wind (Feng 风 風) : Your sense of separation dissipates. What remains is *infinite being-ness*.

Wind (Feng 风 風) : You will naturally identify yourself as *infinite being-ness*.

Wind (Feng 风 風) : Is this clear enough?

Wind (Feng 风 風) :

image[[213, 395, 294, 457]] (OCR/Translation needed)

Talk Two 2020.10.30

Wind (Feng 风 風) : Also, there's the issue of the sense of separation and the fear of death.

Wind (Feng 风 風) : Just as Roller translated that article.

Wind (Feng 风 風) : After releasing the fear of death these past few days, I encountered that *separation*.

Wind (Feng 风 風) : Therefore, I think this proposition needs to be clarified more clearly.

Wind (Feng 风 風) : Because my previous expositions (editor's note: before Wind validated the Six Steps) still had some mental imagination mixed in.

Wind (Feng 风 風) : I'll continue talking about that *separation* topic.

Wind (Feng 风 風) : I released the fear of death continuously for several days.

Wind (Feng 风 風) : Indeed, a strong feeling of "I am this body" surged up.

Wind (Feng 风 風) : But when I went to touch it, the fear of death occurred again.

===== Page 31 =====

Wind (Feng 风 風) : The sense of separation is the very first feeling. It says I am this body separated from *infinite being-ness*.

Wind (Feng 风 風) : If you want freedom, the only targets of release are *wanting to control*, *wanting approval*, and the fear of death.

Wind (Feng 风 風) : When I touched the sense of separation, I saw one point.

Wind (Feng 风 風) : If I truly release all the fear of death, it will dissipate on its own.

Wind (Feng 风 風) : Because it is this program that prevents you from seeing it clearly.

Wind (Feng 风 風) : Therefore, keep it simple.

Wind (Feng 风 風) : Release the *wanting to control* and *wanting approval* covering the #1 program (fear of death).

Wind (Feng 风 風) : Then release the fear of death.

Wind (Feng 风 風) : Things are finished.

Talk Three 2020.12.1

Q: Wind, in "Goals and Winning," Lester Levenson said the first desire is the *desire to be separate*. Why isn't this considered the first desire in the Release Method?

Wind (Feng 风 風) : The sense of separation.

Wind (Feng 风 風) :

===== Page 32 =====

2020-10-30

===== Page 33 =====

Q:

image[[213, 169, 783, 379]] (OCR/Translation needed)

Q:

That is to say, releasing the fear of death simultaneously releases the sense of separation?

Wind (Feng 风 風) :

Each release releases the sense of separation.

Wind (Feng 风 風) :

However, when you release along this bottom line, you can gain freedom within a few months. Sustained release will get you there. Given the momentum you have now, you can do it. As you continue releasing, you will *get high*. Then, from a high place, you can release deeper and pull out the fear of death. When you let go of the fear of death, a much stronger pain appears – the *feeling of separation*. (When you're free of that fear of dying, there is a much stronger agony - the feeling of separation.) But because you've already released so much garbage, when you let go of the fear of death, you have the ability to handle it and eliminate this feeling of separation, and then you are there (There's).

Wind (Feng 风 風) :

After releasing the fear of death, you will encounter the sense of separation.

Wind (Feng 风 風) :

At this point, it's a choice: choose to be *infinite being-ness*, or a separate individual.

Wind (Feng 风 風) :

When you identify with your *infinite being-ness*, you immediately are.

Q:

After releasing the fear of death, the work is not finished?

Wind (Feng 风 風) :

Completely releasing it finishes it.

Wind (Feng 风 風) :

When the sense of separation emerges, you haven't completely released the fear of death yet.

===== Page 34 =====

Wind (Feng 风 風) :

2020-11-20

image[[234, 206, 284, 244]] (OCR/Translation needed)

Wind (Wind Master) 22:05:54 I penetrated to the very last limitation within.

image[[234, 285, 284, 323]] (OCR/Translation needed)

Tian Cheng 22:06:27 Is it the sense of separation?

image[[234, 362, 284, 401]] (OCR/Translation needed)

Wind (Wind Master) 22:07:00 Mm, it's the sense of separation.

Wind (Wind Master) 22:07:21 Then I retain just enough fear of death to hold onto the sense of separation.

Wind (Feng 风 風) : I mentioned this to you before.

Wind (Feng 风 風) : If you want to hold onto the sense of separation, you must retain a part of the fear of death.

Wind (Feng 风 風) : Otherwise, the sense of separation will dissipate.

Wind (Feng 风 風) : When you completely clear the fear of death, the mind program is completely cleared.

Q: Is the sense of separation also cleared? Then you reach the state of "I am everything"?

Wind (Feng 风 風) : *Infinite being-ness.*

Q: No more feeling of separation?

===== Page 35 =====

Wind (Feng 风 風) : Mm, there will no longer be a feeling of "I am an individual."

Wind (Feng 风 風) : No longer feeling like you are a body.

Q: Even while still using a body.

Wind (Feng 风 風) : Mm.

Wind (Feng 风 風) : You watch the body move.

Q: You just said, each release releases the sense of separation.

Wind (Feng 风 風) : Yes.

Wind (Feng 风 風) : Our existence constructs a mind – "imagining it is a body." Therefore, everything you do, and we will continue to do until you gain freedom, is to eliminate this sense of separation.

Wind (Feng 风 風) : The sense of separation is actually *sense of ego*.

Q: Could it also be said that you are releasing the sense of individuality? The feeling of "I am an individual"?

Wind (Feng 风 風) : The self-sense.

Wind (Feng 风 風) : *The Way* doesn't use the word *separation*.

Wind (Feng 风 風) : It uses *sense of ego*.

Wind (Feng 风 風) : Self-sense.

Wind (Feng 风 風) : Each release, you are releasing your self-sense.

Wind (Feng 风 風) : Realizing that God acts through you.

Q:

"*It's not me, but the Father (God) who works through me*" (words by Jesus in the Bible – John 14:10) — this is a slogan I used to chant a lot. (Emoji: laugh)

===== Page 36 =====

Wind (Feng 风 風) : Release until it becomes experience.

Q: Mm, do you live in this experience now?

Wind (Feng 风 風) : Mostly.

Wind (Feng 风 風) : Rarely use the mind to decide anything.

Wind (Feng 风 風) : But this is not a passive feeling.

Wind (Feng 风 風) : This is a wonderful feeling of bliss.

Talk Four 2020.12.16

Q: Do you still watch movies now?

Wind (Feng 风 風) : I don't engage in much entertainment.

Wind (Feng 风 風) : Unless I want to pull myself down.

Wind (Feng 风 風) : Doing things is feasible.

Wind (Feng 风 風) : But when you watch a movie, if your intention is on the movie, and you are drawn away by the plot, then you cannot release.

Wind (Feng 风 風) : Because you are getting happiness from the movie plot, not from within.

Q: Teacher Wind, can you know what state each of us here is in?

Wind (Feng 风 風) : Yes.

Q: Who in this group can become free?

Wind (Feng 风 風) : Give it a try. If you don't try, how will you know?

Q: Can a free person be in our group first?

===== Page 37 =====

Wind (Feng 风 風) : Anyone can be free.

Wind (Feng 风 風) : But very, very few people want freedom.

Q: Teacher Wind, can you lead us in a group release?

Wind (Feng 风 風) : I don't lead group releases. That wouldn't be helpful.

Wind (Feng 风 風) : True help is presenting the Release Method as a *self-reliant* method.

Wind (Feng 风 風) : A person cannot reach freedom by depending on others.

Wind (Feng 风 風) : That's going in the opposite direction.

Wind (Feng 风 風) : The attempt to seek power externally prevents one from discovering the source of true unlimited power.

Wind (Feng 风 風) : That's it.

Wind (Feng 风 風) :

Q: Why don't you develop an even simpler method for sentient beings to become free?

Wind (Feng 风 風) : There are 112 methods in total.

Wind (Feng 风 風) : In different eras, different masters reveal different methods.

Wind (Feng 风 風) : The most suitable method for this era is the Release Method.

Wind (Feng 风 風) : Therefore, masters chose to leave around 1952.

Wind (Feng 风 風) : Especially Yogananda, who chose to leave on March 7, 1952.

Q: 112 methods. Are there any that are not self-reliant?

===== Page 38 =====

Wind (Feng 风 風) : All require self-reliance.

Q: Oh, I feel that self-reliance is difficult in this era. For example, how can I help others?
People today 只看结果 (only look at results). Unless I become free first.

Wind (Feng 风 風) : Truly helping others is releasing your *self-sense*.

Wind (Feng 风 風) : You will know from a higher perspective what is best for a particular person.

Wind (Feng 风 風) : Not just 停留在表面的帮助 (staying at superficial help).

Q: This self-sense is?

Wind (Feng 风 風) : *sense of ego*.

Wind (Feng 风 風) : It's your mind.

Wind (Feng 风 風) : The mind is constructed around the self.

Q: While we use Release, if we also use the method of love from Lester Levenson's book "The Power of Love," would it be faster?

Wind (Feng 风 風) : No.

Wind (Feng 风 風) : In fact, Lester Levenson told you in the audio.

Wind (Feng 风 風) : He took three months, and within those three months there was time for exploration.

Q: I find it hard to believe one month.

Wind (Feng 风 風) : He said if he had known the Six Steps from the beginning, he would only have taken one month or even less.

Wind (Feng 风 風) : Simple, or impossible.

Wind (Feng 风 風) : If you can't do it in one month, or two months, then for you, freedom is impossible.

Wind (Feng 风 風) : You cannot drag it out very long. You cannot say, I do a little bit every day, and then become free after ten years.

===== Page 39 =====

Q: That means one 根本不想自由 (fundamentally doesn't want freedom), that's why they can't do it.

Q: Why can't it be dragged out too long?

Wind (Feng 风 風) : Implement the Six Steps. Either you solve it within one or two months, or you will never achieve it in a lifetime.

Wind (Feng 风 風) : Because if you haven't become free in one or two months, then you are not on the Six Steps.

Wind (Feng 风 風) : Not being on the Six Steps, how can you possibly become free?

Q: Just use the Six Steps purely, no need to combine with love practice?

Wind (Feng 风 風) : Yes, the Six Steps are a complete map.

Wind (Feng 风 風) : You don't need to add anything else to it.

Q: You know the state of each of us. Am I releasing correctly or not? I release every day without end.

Wind (Feng 风 風) : Definitely not correct.

Wind (Feng 风 風) : Release according to the Six Steps. In one week, you can reach a very high state.

Wind (Feng 风 風) : Even enter *Nirbikalpa Samadhi*.

Wind (Feng 风 風) : If you drag this process out very long, then you are definitely not in the Six Steps.

Wind (Feng 风 風) : Lester Levenson tells you, one release is equivalent to meditating for many months.

Wind (Feng 风 風) : One release only takes a few seconds.

Wind (Feng 风 風) : You only need a few seconds to equal months of meditation.

Wind (Feng 风 風) : This method is the most efficient.

Q: Where are we going wrong? Releasing all day can't achieve the effect of even one release.

Q: That means one 根本不想自由 (fundamentally doesn't want freedom), that's why they can't do it.

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Wind (Feng 风 風) : This method is the most efficient.

Q: Where are we going wrong? Releasing all day can't achieve the effect of even one release.

===== Page 40 =====

Wind (Feng 风 風) : You can look at the Six Steps and see if you are in them.

Q: The First Step definitely not.

Wind (Feng 风 風) : If you are in the Six Steps, your release will be continuous, and your happiness will continuously increase.

Q: Second Step, is this decision for freedom a decision to be free or a decision to release?

Wind (Feng 风 風) : Make the decision to be free.

Wind (Feng 风 風) : Decide not to stop until you reach freedom.

Wind (Feng 风 風) : When the Buddha sat under the tree, he decided not to rise until he found the path to liberation.

Q: At our current level, can we temporarily ignore the First and Second Steps? They will only be used when we reach the Stream-enterer stage, right?

Wind (Feng 风 風) : It's not about ignoring the First and Second Steps.

Wind (Feng 风 風) : The complete achievement of the First Step requires Stream-entry.

Wind (Feng 风 風) : But if you don't actively apply the First and Second Steps, you cannot reach Stream-entry either.

Wind (Feng 风 風) : The Six Steps require you to actively implement them.

Wind (Feng 风 風) : Then, when you thoroughly achieve the First Step, the subsequent five steps will carry you forward.

Q: So sometimes I really don't want freedom that much.

Wind (Feng 风 風) : So the most practical teaching for you is Lester Levenson's most recommended teaching.

Wind (Feng 风 風) : *get everything by releasing only.*

Wind (Feng 风 風) : Because you always have *wanting*.

Wind (Feng 风 風) : Decide to achieve every desired thing through Release. This will also keep you releasing continuously.

===== Page 41 =====

Q: What does that mean?

Wind (Feng 风 風) : Before reaching the finish line, you will always have things you want.

Wind (Feng 风 風) : *everything means everything.*

Wind (Feng 风 風) : Everything means everything.

Wind (Feng 风 風) : Getting everything you want solely through Release can also help you implement the Six Steps.

Wind (Feng 风 風) : Pick up any one of these instructions, and you can become free.

Q: Everything we get, where does it manifest from?

Wind (Feng 风 風) : Anywhere.

Wind (Feng 风 風) : First, you achieve getting what you want in the material world way. Then you reach that stage Lester Levenson talked about, materialization and dematerialization.

Q: What does "material world way" mean?

Wind (Feng 风 風) : It's what Lester Levenson showed you: what you want arrives in an *effortless* way.

Wind (Feng 风 風) : Michael reached this stage.

Wind (Feng 风 風) : But Lester Levenson said he didn't continue.

Wind (Feng 风 風) : If he continued, he could materialize and dematerialize.

Wind (Feng 风 風) : Make matter appear and disappear instantly.

Wind (Feng 风 風) : Just by changing the image in the mind, matter changes immediately.

Wind (Feng 风 風) : Reaching this stage, you still need to release further.

Wind (Feng 风 風) : Completely transcend the karma of the material world, astral world, and causal world.

===== Page 42 =====

Wind (Feng 风 風) : Reach *infinite being-ness*.

Q: Wind coming to this group today must have a reason.

Wind (Feng 风 風) : I'm just stating the complete map again.

Q: Thank you, it's much clearer again.

Q: Truly, without a teacher's guidance, who knows how many eons it would take to reach it, just going around in circles on detours.

Wind (Feng 风 風) : You're welcome.

Wind (Feng 风 風) : Keep it simple, implement the Six Steps.

Talk Five 2021.1.2

Wind (Feng 风 風) : In the Release Method, implementing the Six Steps leads to the finish line.

Wind (Feng 风 風) : Not implementing the Six Steps means not reaching the finish line.

Wind (Feng 风 風) : Do it, or don't do it.

Wind (Feng 风 風) : Just as Lester Levenson finally said to Ralph.

Wind (Feng 风 風) : "You either do it or you don't. I hope you do it."

Wind (Feng 风 風) : Simple, or impossible.

Wind (Feng 风 風) : Implement the Six Steps. You can complete the whole journey and reach the finish line in one to two months. (missing)

A Key to Valuing Goals and Setting Goals 2021-09-25 Shortcut to Freedom Source:

Dialogue One 2020.11.20

Q: I want to ask you for advice.

===== Page 43 =====

Q: How can I move towards freedom more quickly?

Wind (Feng 风 風) : Use it continuously, use it to the extreme.

Wind (Feng 风 風) : I can't give better advice.

Wind (Feng 风 風) : I strongly suggest you use it on everything.

Wind (Feng 风 風) : Use those goals.

Wind (Feng 风 風) : Use continuous *gain* to promote your release.

Wind (Feng 风 風) : To enhance the motivation to release.

Wind (Feng 风 風) : If you get used to using it on every goal, you will soon reach that place.

Dialogue Two 2021.1.2

Wind (Feng 风 風) : Value goals.

Wind (Feng 风 風) : Theoretically, you can directly aim for freedom.

Wind (Feng 风 風) : However, I know that most people who say they want freedom are suppressing their desires for the world.

Wind (Feng 风 風) : Why Lester Levenson liked the fourth instruction the most, because it is the most meaningful for people.

Wind (Feng 风 風) : The most practical.

Q: You directly aimed for freedom, right?

Wind (Feng 风 風) : Yes, but I also used that teaching.

Wind (Feng 风 風) : I wrote down everything I wanted.

Q: I also use it in combination.

===== Page 44 =====

Wind (Feng 风 風) : The earlier instructions often lose practicality and become mere theory.

Q: I can't do the first few yet. I'd better get everything I want first.

Q: Becoming a successful person is still necessary.

Q: I also use the first few instructions. Gain all happiness from within, face the fear of death directly. I use them all.

Wind (Feng 风 風) : Currently, I see that those who claim they want freedom more than the world have all turned it into mere theory.

Q:

This passage from Lester Levenson explains why he likes *get everything you want by releasing only* the most. [TheWay4 Student: You said your favorite, meaning... Lester Levenson: The most used. Student: I think my favorite is releasing to get everything I want. Lester Levenson: I like this one best too. Student: Does that mean this one is more positive? Lester Levenson: Because you can see, this is the action you need to take towards freedom. The most direct action towards freedom is to release all obstacles. So today we are going to have Release 102, the first time was Release 101. If you've been to college, you know what I mean (laughter). I don't know what your college was like (laughter). In my time, the first course was 101, the second was 102. So, today is Release 102, meaning everyone has to release 102 times, and I'll count it as credit (laughter). Suggest you make any declaration that can remind you. Get everything through release. They are all in your room, those signs. This is the most efficient way towards freedom. Ensure you move towards freedom. Now is this useful for all of you? Getting things without effort? Effort gradually decreases. Have you ever gotten things effortlessly at any time? Completely no effort, just falling into your lap.]

Wind (Feng 风 風) :

[So, what do you need to do? I summarized it in the previous four-day course. The first is you want freedom more than you want the world. Accordingly, you should get all your happiness from yourself, through release, from within you. This is Course 1. Course 2 is: You must make the decision to be free, then you do it. However, if you make the decision to be free, you will do it. It's very simple. If you are not free, then you haven't made the decision to be free. Because once you make a decision, everything you do afterwards will be towards freedom. The most basic is continuous release. The third course is to directly face the fear of death and release it. Release the fear of death directly. As you know, underneath approval and control is the fear of death. So, get rid of this deepest driver, and you're done. The fourth is from now on, get everything you want through release. I guess this is the most practical of the four. How successful are you? Most of the time are you still doing things with the ego's perspective? Remember, when we do things through release, it is effortless. If you put in effort, it's ego-driven.]

Wind (Feng 风 風) : Practicality, this is very important.

Wind (Feng 风 風) : Why did Lester Levenson say the fourth is the most practical? Because you often can't use the previous ones effectively.

===== Page 45 =====

Wind (Feng 风 風) : You need motivation.

Q: Is one million truly what I want?

Wind (Feng 风 風) : Do you have that excitement?

Q: But after gaining freedom, you get everything.

Q: Then why don't I directly aim for freedom?

Wind (Feng 风 風) : That works too.

Wind (Feng 风 風) : Directly aiming for freedom is also possible.

Q: What advice do you have?

Wind (Feng 风 風) : You can write down everything you want.

Dialogue Four 2021.1.2

Wind (Feng 风 風) : Dare to think big.

Q: Can I become a billionaire through release?

Wind (Feng 风 風) : Of course.

Wind (Feng 风 風) : A few days ago, a group member also felt he didn't want goals.

Wind (Feng 风 風) : Until I mentioned one to him.

Wind (Feng 风 風) : Go to the world's top Eastman School of Music, find a blonde girl, and experience his favorite romantic life.

Wind (Feng 风 風) : He immediately got excited.

===== Page 46 =====

Wind (Feng 风 風) :

image[[215, 176, 291, 227]] (OCR/Translation needed)

Q:

image[[215, 257, 450, 313]] (OCR/Translation needed)

Wind (Feng 风 風) : So dare to think big.

Wind (Feng 风 風) : Many people think they don't want the world simply because they don't dare to think, they have suppressed it.

Wind (Feng 风 風) : Feeling it's impossible, so they don't want the world.

Wind (Feng 风 風) : This is not true *wanting freedom*.

Q: I realize I suppressed it. Felt it was impossible, and didn't dare to think about it.

Wind (Feng 风 風) : *dare think big*

Wind (Feng 风 風) : Lester Levenson said that.

Wind (Feng 风 風) : Dare to think big.

Q: But currently, I haven't even achieved a single small goal.

Q: In this situation, can I directly think big?

Wind (Feng 风 風) : If it's not a goal you truly want, you won't have motivation.

Wind (Feng 风 風) : One function of goals is to give you the motivation to release.

Wind (Feng 风 風) : After that group member found this goal that excited him, his release accelerated.

Q: So the key is to set goals you truly want.

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Dialogue Five 2021.1.8

Wind (Feng 风 風) : You can set any goal you want.

Wind (Feng 风 風) : As long as it provides you with motivation for continuous release.

Q: I don't need to practice with small goals first, accumulate momentum, right? As long as this goal helps me release continuously, it's meaningful to me. Is this understanding correct?

Wind (Feng 风 風) : Mm, if this is what you want most, then use this.

Q: Understood, thank you.

Dialogue Six 2020.12.22

Q: Teacher, can you cure a family member's illness through release? Or accomplish other things, like about money, career, relationships, or anything else?

Wind (Feng 风 風) : Regarding this type of question, "Can I do xxx," I hope you can remember one sentence from Lester Levenson.

Wind (Feng 风 風) : *[Every impossible, no matter how impossible, become immediately a possible, as you completely released on it.]*

Wind (Feng 风 風) : *[Every impossible, no matter how impossible, become immediately a possible, as you completely released on it.]*

Related content links:

Lester Levenson's Favorite Most Practical Teaching: *Get Everything Just by Releasing*
Dialogue with the Master | Lester Levenson's Teachings Emphasize External Confirmation and the Complete Process to Freedom By Practicing "Get Everything You Want Just by Releasing," You Will Achieve the Six Steps How Can I Quickly and Experientially Achieve the First Step?

On Applying the Six Steps and How to Break Through Stuck Programs 2020.12.29

The Shortcut to Freedom 2020-12-29 09:53

Tian Cheng: Wind, how did you break through stuck programs?

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Tian Cheng: I find I've been stuck for several days.

Tian Cheng: This week I locked myself in a hotel room to release.

Wind (Feng 风 風) : When stuck, just release *wanting to control*.

Tian Cheng: I used the *Fifth Step*, but still stuck.

Wind (Feng 风 風) : But pay attention to one point.

Wind (Feng 风 風) : Your karma will push you to act.

Wind (Feng 风 風) : Therefore, you will do other things.

Tian Cheng: Yes, do a bit then look at the phone, or go out for a walk.

Wind (Feng 风 風) : At this time, you will find that no matter what you do, as long as you release, you will be more adept.

Wind (Feng 风 風) : Pay attention to this point, it will promote your release.

Wind (Feng 风 風) : That's why Lester Levenson didn't suggest people go into retreat.

Wind (Feng 风 風) : He lets students do it in action.

Tian Cheng: What does "do it in action" mean?

Wind (Feng 风 風) :

So, there is no obstacle in action. The obstacle is identifying with the limited body and mind, identifying with the ego. If you try not to engage in any action, you will not succeed, because your karma is now driving you to act. So if you want to do nothing, you won't succeed. Whatever your karma is, you will do it. So wanting to do nothing is useless. Only releasing is useful. Only releasing will give you all the paths. The faster you do it, the faster it comes. So, action is not so much an obstacle but a real help, because when you are in action, you are pushed by feelings, and feelings bring more feelings as you act, giving you the opportunity to release all feelings. So you must do it in the world, you must do it in action. You cannot isolate yourself from the world. When you isolate, you only 逃避 (escape).

Wind (Feng 风 風) : This is from TheWay2.

Wind (Feng 风 風) : If you 强行闭关 (force going into a retreat), your mind will tend towards 逃避 (escape).

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Wind (Feng 风 風) : Because it seems like you're saying "I'm ready, I'm coming to release you."

Wind (Feng 风 風) : Actually, it's not necessary.

Wind (Feng 风 風) : You can release directly.

Wind (Feng 风 風) : Release easily.

Wind (Feng 风 風) : Sustained release doesn't require avoiding action at the behavioral level.

Wind (Feng 风 風) : As long as you have things you want to achieve, you have goals.

Wind (Feng 风 風) : You can then have continuous motivation to release.

Wind (Feng 风 風) : When stuck, use the *Fifth Step*.

Tian Cheng: Feeling continuously stuck.

Wind (Feng 风 風) : That is continuously *wanting to control*.

Wind (Feng 风 風) : Actually, encountering stuckness often is a good thing.

Wind (Feng 风 風) : It means your control program is surfacing.

Tian Cheng: How did you 突破 (break through) this stage?

Wind (Feng 风 風) : Each time you release *wanting to control* when stuck, you 解除 (remove/undo) some of it.

Tian Cheng: I obviously feel more of my *wanting to control*.

Tian Cheng: Emotions are stuck in anger.

Wind (Feng 风 風) : This stage gets much better after you completely step out of *agf*.

Wind (Feng 风 風) : *lap* release will be much smoother.

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Wind (Feng 风 風) : The state of anger also makes people stuck, but you have the energy to deal with it.

Tian Cheng: I remember you sharing in the group in September.

Tian Cheng: That time you were constantly stuck, didn't even release once.

Tian Cheng: Did you have such a stage?

Wind (Feng 风 風) :

Yes.

Tian Cheng: How did you 突破 (break through) later?

Wind (Feng 风 風) : When you release and feel frustrated, it's very difficult.

Tian Cheng:

Right.

Wind (Feng 风 風) : You must consciously release.

Wind (Feng 风 風) :

Decide to release.

Wind (Feng 风 風) : At the same time, notice your *wanting to control*.

Wind (Feng 风 風) : Release your resistance and aversion.

Tian Cheng: Use releasing desire to release resistance and aversion?

Wind (Feng 风 風) :

Mm.

Wind (Feng 风 風) :

This stage is very difficult, I know that.

Tian Cheng:

Yes, too hard.

Wind (Feng 风 風) :

Because you will resist releasing.

Tian Cheng: My current stage is higher than in the past.

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Tian Cheng: But I know there is still a lot of pain.

Tian Cheng: But I feel stuck and feel frustrated.

Wind (Feng 风 風) :

Mm.

Wind (Feng 风 風) : First, you need to clarify that you want to be freer.

Wind (Feng 风 風) : Then you must keep deciding to release.

Wind (Feng 风 風) : Only release the most superficial.

Wind (Feng 风 風) : After releasing the most superficial, decide again to release the most superficial.

Wind (Feng 风 風) : Continue by deciding to release, one after another.

Wind (Feng 风 風) : When you get stuck again and again, release *wanting to control* again and again.

Wind (Feng 风 風) : Each release, you should feel happier and lighter.

Wind (Feng 风 風) : This is the application of the Six Steps.

Wind (Feng 风 風) : When you reach *Nirbikalpa Samadhi*, that is the *First Step* of the Six Steps.

Wind (Feng 风 風) : Completely achieved.

Wind (Feng 风 風) : Completely achieving the *First Step* will cause you to fall into the subsequent five steps.

Wind (Feng 风 風) : Spontaneously.

Wind (Feng 风 風) : Therefore, there's no need to elaborate on this point.

Wind (Feng 风 風) : Before that, you must constantly verify the Six Steps.

Wind (Feng 风 風) : Ensure you are on the path to achieving the *First Step*.

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Tian Cheng: Before reaching *Nirbikalpa Samadhi*, one needs to continuously work hard and cannot relax, right?

Wind (Feng 风 風) : Yes.

Wind (Feng 风 風) :

As Yogananda said, before reaching *Nirbikalpa Samadhi*, one cannot relax, because only after reaching it will one become stable and not fall back.

Tian Cheng:

Mm, so what I need to do now is continuously release the stuck programs.

Wind (Feng 风 風) :

Mm.

Wind (Feng 风 風) : But don't try to release them all at once.

Wind (Feng 风 風) : Release the most superficial.

Wind (Feng 风 風) : One release, feelings get better.

Wind (Feng 风 風) : If you do another release.

Wind (Feng 风 風) : Your feelings will get even better.

Wind (Feng 风 風) : Doing this patiently will quickly clear the programs that keep you stuck.

Tian Cheng:

Mm.

Tian Cheng:

When we are stuck, I wonder if we need to go back to releasing emotions stage.

Wind (Feng 风 風) :

Haha, don't easily regress.

Wind (Feng 风 風) :

The Six Steps don't tell you to regress.

Wind (Feng 风 風) :

All answers are in the Six Steps.

Wind (Feng 风 風) :

As long as you deviate from the Six Steps, don't trust anyone.

Wind (Feng 风 風) :

Even if Lester Levenson appears before you, it could be false.

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Wind (Feng 风 風) : But the Six Steps are the perfect steps.

Wind (Feng 风 風) : Lester Levenson mentioned.

Wind (Feng 风 風) :

Do you know what I'm saying? Even if an angel tells you something, if it's not in accordance with Truth, reject it, because there are so many high appearing beings that look like gods that you can be very easily fooled, until you know the Truth. Truth is the same throughout from infinity to infinity.

Wind (Feng 风 風) : High spirits can disguise themselves as God and masters to fool humans.

Wind (Feng 风 風) : So even if a "Lester Levenson" appears before you, if what he tells you violates the Six Steps, don't believe it either.

Wind (Feng 风 風) : Continue implementing the Six Steps.

Tian Cheng: OK

Tian Cheng: Thanks.

Wind (Feng 风 風) : You're welcome.

Lester Levenson's Favorite Most Practical Teaching: *Get Everything Just by Releasing*

2021-09-25 Shortcut to Freedom Source:

Translation: Wind

Video Production: Roller

I want to give you another very practical thing that can help you become free, and that is: whatever you are doing now, whatever you want, *just get it by releasing*. I emphasize the word "just."

This might make you feel ecstatic, because it's so easy, things will fall into your lap. Is there anyone here who hasn't experienced getting something effortlessly just by releasing?

So, everyone here has already experienced getting things just by releasing, without expending energy, without action, just releasing, and then it fell into your experience.

What's the problem with this? (Laughter) What's the problem with this? As long as you do things this way, *everything* is possible.

OK, so what I'm proposing now is: from now on, anything you want, *get it by releasing*.

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Aren't you going to write it down? I'm afraid when I stop talking to you, you will forget this point. This thing means your life from now on will become very beautiful.

Ok, what's the function of this? It will give you a *habit of releasing*. It will make you use release more and more, until it becomes as natural as breathing.

The biggest surprise is not the things you will get that you want, but that you will *enter the state of being*. You will move to a very, very high state. Because when you let go through release, you are letting things run themselves, letting God do it.

Can God do it? Do you need money? Does God have money? As long as you let him do it, he could give you a billion dollars tomorrow.

This is just a permission, basically letting go of your *self-sense* – I am in my body and mind. Let go of this self-sense, let God do it. This is letting the part of you that is God – your *being* – do this thing. It's very simple, isn't it?

—— Excerpted from THEWAY1: Implementing the Six Steps is the Only Key

So, what do you need to do? I summarized it in the previous four-day course. The first is you want freedom more than you want the world. Accordingly, you should get all your happiness from yourself, through release, from within you. This is Course 1.

Course 2 is: You must make the decision to be free, then you do it. However, if you make the decision to be free, you will do it. It's very simple. If you are not free, then you haven't made the decision to be free. Because once you make a decision, everything you do afterwards will be towards freedom. The most basic is continuous release.

The third course is to directly face the fear of death and release it. Release the fear of death directly. As you know, underneath approval and control is the fear of death. So, get rid of this deepest driver, and you're done.

The fourth is from now on, get everything you want through release. I guess this is the most practical of the four. How successful are you? Most of the time are you still doing things with the ego's perspective? Remember, when we do things through release, it is effortless. If you put in effort, it's ego-driven.

—— Excerpted from THEWAY2: Implementing the Six Steps is the Only Key

The next one is: from now on, *just get everything you want by releasing*. I think this is my favorite.

From a practical point of view, it will bring you more from the other instructions. Do you know why? You will release at every moment. Because your wanting is already overloaded, wanting, wanting. How successful are you on this thing?

From now on, just get everything you want by releasing. Does this work for any of you? Anything you want right now, you just release it, let it enter your experience.

Who has experienced just getting everything you want by releasing? Anyone?

Everything! Everything means everything. Did you want to say something?

Student: I want to say a lot. It looks like things just happen...

Lester Levenson: This is how it should be. Things just happen. So I have to add the last one: *don't be the doer*. Because when you do this, you are not the doer.

Student: (inaudible)

Lester Levenson: You let go, and then don't be the doer. This is releasing the wanting to be the ego. These are very powerful things, very powerful. If you can make one of them a lasting habit, any one of them will take you all the way.

Student: You said your favorite, meaning...

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Lester Levenson: The most used.

Student: I think my favorite is releasing to get everything I want.

Lester Levenson: I like this one best too.

Student: Does that mean this one is more positive?

Lester Levenson: Because you can see, this is the action you need to take towards freedom. The most direct action towards freedom is to release all obstacles. So today we are going to have Release 102, the first time was Release 101. If you've been to college, you know what I mean (laughter). I don't know what your college was like (laughter). In my time, the first course was 101, the second was 102. So, today is Release 102, meaning everyone has to release 102 times, and I'll count it as credit (laughter).

Suggest you make any declaration that can remind you. Get everything through release. They are all in your room, those signs. This is the most efficient way towards freedom. Ensure you move towards freedom. Now is this useful for all of you? Getting things without effort? Effort gradually decreases. Have you ever gotten things effortlessly at any time? Completely no effort, just falling into your lap.

Student: Yes, but not consistently.

Lester Levenson: OK, this is an experience of becoming your true Self, capital S, becoming your *being*. When you become your being, it must be effortless. But you accept these things because it helps you, inspires you to do more, until the whole world effortlessly falls into your lap. Isn't that good? When it becomes your habit, you find you can create anything, with just a thought, and it falls into your lap.

—— Excerpted from THEWAY4: Implementing the Six Steps is the Only Key

The Original Release Method is the Only Simple and Easy Method in the World Today to Reach Freedom (2020.11-2021.1)

The Shortcut to Freedom 2021-03-02 08:04

Talk One 2020.11.20

Wind (Feng 风 風) :

Another thing I saw concerns the Release Method. Every era has its most suitable method.

And the Release Method is the only method in this era that can easily and simply reach freedom.

You read that right, it's the *only* one. Before this, the fastest method was *Kriya Yoga*.

I thought at the time, is that really so? Later I flipped through the workbook and found that Lester Levenson said it very clearly.

This is the only one.

"You will discover that the Sedona Method is the only easy 'how to' that the world has today that is effective and proven very quickly by your experience.

Everyone in his or her every act is looking for this ultimate state that inheres in us now. But they are looking for it where it is not - in the materiality of the world. This "how to" will enable you to get whatever it is you wish and help you

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get to the top state. What the world needs now is love more love which is yours now and is proven by your experience in the use of the Sedona Method, which simply releases the non-love and allows your natural existing love to express.

Your life will get healthier, happier, and richer. Good luck and best wishes for your success.

Lester Levenson"

You will find that the Sedona Method is the only simple "how to" method in the world today, and it is effective, which will soon be proven by your experience.

Talk Two 2020.11.26

Student: Wind, last time you said you knew 112 methods to reach freedom.

Wind (Feng 风 風) :

Yes.

Student: Before the Release Method appeared, *Kriya Yoga* was the fastest.

Wind (Feng 风 風) : Mm, the Release Method is faster, much faster.

Student: How long did it take Yogananda's female disciple to merge into the infinite practicing *Kriya Yoga*?

Wind (Feng 风 風) : According to Kriyananda, it also took her many years.

Student: Mm, how did you come to know these 112 methods?

Wind (Feng 风 風) : I knew these methods, all 112, from *Samadhi*.

Student: Directly known?

Wind (Feng 风 風) : Mm, the methods were directly known, then based on inner guidance, I found the appropriate classical language to express them.

Student: That is to say, a master knows all methods?

Wind (Feng 风 風) : Yes, the master is omniscient. *Omniscient, omnipotent, omnipresent.*

Student: Were the teachings of Buddha and Jesus, as they existed in their time, the fastest methods for people of that time?

Wind (Feng 风 風) : Mm, the methods most suitable for the characteristics of humans at that time.

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Student: So, their methods are not suitable for the contemporary era?

Wind (Feng 风 風) :

If you use their methods, you cannot quickly reach freedom in the contemporary era.

In 70 years, humanity will evolve, and there will be better methods, because by then humans will be able to feel the subtle nature of creation, able to directly contact God's thoughts and life particles.

Student: The 112 methods you know, do they also include the better methods from 70 years later?

Wind (Feng 风 風) : Hey, those 112 are all possible paths.

Talk Two 2021.1.2

Wind (Feng 风 風) : 112 kinds, only the issue of adapting to the era. Currently, for this era, only the Release Method is recommended. If you look at the workbook, you'll find Lester Levenson said a sentence:

You will find that this method is the only simple and easy method in the world today.

Kam, after becoming free, told you this may be the highest method possible in the world.

They are not joking with you. Masters never fool you.

Talk Four 2020.12.22

Student:

May I ask, among Mr. Lester Levenson's disciples, were there any who gained freedom?

Wind (Feng 风 風) :

Yes. There is one in the Sedona Institute, but she chose to live in seclusion.

Also, later, Larry Crane (Lawrence Crane) (Lawrence Crane)'s student Kam, after listening to the late Lester Levenson audio (THE WAY) that Larry Crane (Lawrence Crane) (Lawrence Crane) sold, also reached the finish line by relying on the Six Steps.

Kam's article is widely circulated; most people should have seen it.

[A Letter Left by Kam After Reaching Freedom by Implementing the Six Steps of the Release Method (click link to view)]

(Editor's note: In January 2021, Wind completed the entire journey using the Release Method and reached ultimate freedom, but he chose to live in seclusion. Salute!)

Dialogue with the Master | Awakening is Complete Free Will; Once Freedom is Gained, It is Forever Free

Dialogue One

Q: God creates a mind, the mind creates three bodies (physical body, astral body, causal body). Besides the three bodies, does it turn into other things (a stone, a tree, etc.)?

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Wind (Feng 风 風) : Those are the three special bodies of humans. Besides human bodies, there are other animal bodies and other matter. You are God, you created three bodies, you

created a *separate consciousness*. You identify with your body, separate from the entire world you project.

Q: Why do this to yourself? Why choose separation?

Wind (Feng 风 風) : Lester Levenson answered this question, more than once. I have also answered it. *Passive infinite* is different from *active infinite*. The God before descending is different from the God who returns after experiencing separation. After actively choosing *infinite being-ness*, you will not lose it again.

Q: Did the descending God also actively choose to descend?

Wind (Feng 风 風) : Mm. Actively experiencing separation.

Q: Did oneness choose to experience diversity?

Wind (Feng 风 風) : No. *Infinite being-ness* is not oneness. All creativity comes from *infinite being-ness*. It's just that *infinite being-ness* experiences limitation. A healthy person experiences illness, thereby realizing the meaning of health.

Q: That is to say, for a *passive infinite* person, infinity has no meaning for him?

Wind (Feng 风 風) : Mm. So-called *passive infinite* is before you descended. After descending, you can only actively choose the infinite.

Q: Once free, forever free? Forever means forever?

Wind (Feng 风 風) : Mm. Once you gain freedom, you are forever free.

Q: If you descend again, it would be as an *Avatāra*? Like Jesus, Buddha, Yogananda.

Wind (Feng 风 風) : Yes.

Dialogue Two

Q: Teacher, last time you said people will know each other over billions of years. That is to say, I (and those not yet awakened) have already reincarnated for billions of years?

Wind (Feng 风 風) : Of course. Although time has no real meaning.

Q: Lester Levenson said, freed from millions of years of struggle. Did Lester Levenson deliberately say less? Billions of years, what a concept!!

Wind (Feng 风 風) : Millions of years, billions of years, are all vague references. Natural evolution is a million years, but natural evolution does not necessarily lead you to awakening. You can evolve to the point of receiving cosmic consciousness, being in harmony with nature, and then fall back into delusion again.

Q: Once, Kriyananda asked the master, how long has it been since you became a disciple?
The master said a very, very long time.

Wind (Feng 风 風) : Yogananda once traced back to when he was a diamond, starting from those 朦胧 (dim/hazy) consciousness.

Q: "Evolve to the point of receiving cosmic consciousness, be in harmony with nature," like this, still cannot awaken?

Wind (Feng 风 風) : Mm, that is not awakening, that is only approaching the infinite.
Awakening must involve an *active decision*.

Q: What is the earliest you can trace back to?

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Wind (Feng 风 風) : Actually, it's irrelevant. Time is like a dream, without beginning or end.
Waking up is waking up. Time is not as you imagine, with a beginning.

Q: Without beginning or end?

Wind (Feng 风 風) : Before you wake up, it is without beginning or end. After waking up, it's a dream, you can enter or exit from any time.

Q: That is, suffering and struggle have no end? Infinite, until awakening.

Wind (Feng 风 風) : Yes.

Dialogue Three

Q: Teacher Wind, can we awaken in this lifetime?

Wind (Feng 风 風) : Lester Levenson: *We preset the behavior of this physical body before we enter it to put us through experiences that we hope to learn from.*

Q: Knowing that you would attain Realization this time?

Lester Levenson: *No. Knowing that in past lives you subjected yourself to the law of action and reaction, cause and effect, karma (they're all the same thing), and that you want to continue that game. You did certain things when you were in a physical body before, so next time you want to set up similar things in a hope of undoing some of the things you don't like, and instigating the things you do like. But you cannot change anything that the body was preset to do by you. You're going to do exactly what you preset for that body before you came into it. There is no free will in worldly living. However, there is a free will. The free will we have is to identify with the real Being that we are, or to identify with the body. If you*

identify with the body, you're in trouble. So the free will is one of identity. Knowing this, it makes life much easier; you don't fight it. You aim for proper identity.

Awakening is complete free will. If someone tells you, "You will definitely awaken," that must also be false. Because it has always been your own decision.

Q: That is to say, if I decide to wake up, nothing can stop me?

Wind (Feng 风 風) : Yes.

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Dialogue with the Master | From 1970 – 2090 Only the Release Method Can Reach Freedom

Dialogue One

Q: Well then. Jesus and Buddha are omnipotent. They also wish to help us gain freedom. So why don't they just help us directly? Omnipotent means omnipotent.

Wind (Feng 风 風) : I have answered this question many times. They certainly can, but they choose not to.

Q: Why?

Wind (Feng 风 風) : They do not provide forced help. When you choose freedom, you naturally become free.

Q: That is to say, the only simple reason we are not free is that we fundamentally don't want freedom??? That's why masters don't force us.

Wind (Feng 风 風) : Yes. Lester Levenson said many times, as long as you want freedom, nothing can stop you. Achieve the *First Step*, you automatically fall into the subsequent steps.

Achieving freedom can be simply *will it*, and then you are free. *Not wanting freedom* is the only reason you are not free.

Q: If I truly wanted freedom, but I didn't have the Release Method or any other correct method, could I still reach freedom?

Wind (Feng 风 風) : If you truly wanted freedom, you would already be free.

Q: That is, instantly transforming from an ordinary person to a saint. Is this possible? Has anyone in history ever done this?

Wind (Feng 风 風) : *[Student: I have a question, because this is what I went to do last night... I came to a critical point, which made me feel a bit confused, even my intention...*

Lester Levenson: Yes. The key here is whether you can be the non-doer. If you cannot be the "non-doer," then intention is useful. Intention is effort, the effort to cancel effort. But there is a force within it, it is willpower, you can use it to reduce intention. Intention is good, because if you decide, you can will everything. I haven't seen the first person who did this.

OK, so, what is your question now?

Student: You just answered me.]

Q: When a person truly wants freedom, can the master use his omnipotence to help him gain freedom? Is that possible?

Wind (Feng 风 風) : Yes, that is very simple.

If you truly want freedom, you don't need to ask anyone for help at all. You will directly achieve the *First Step*, directly enter *Nirbikalpa Samadhi*.

Q: Teacher Wind's coming this time also made me see that not being free is simply because I don't want freedom. I used to think I wanted freedom.

Wind (Feng 风 風) : Those who want freedom are already free. Those who remain are those who do not want freedom. Actually, this is very simple. Judging whether a person wants freedom is very simple.

Q: So, there is no need to force others to learn?

Wind (Feng 风 風) : Mm, completely unnecessary.

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Q: Because when they truly want freedom, they can do it anytime? The masters will also help them, no matter which world they are in?

Wind (Feng 风 風) : Yes. The mind always thinks it is doing important things, which is very interesting. The mind thinks it is saving the world. But in fact, everyone is *infinite being-ness*. No one needs to be saved, no one can be destroyed.

Q: "Judging whether a person wants freedom is very simple." Teacher, what is this judgment you mentioned?

Wind (Feng 风 風) : Suppose someone says they want freedom, yet they are not free. You know that is false. This is the judgment I mentioned. Those who want freedom are already free. *[Q: Overriding the unconscious habits is hard to do because they keep sneaking up on you and you don't realize sometimes you've got them. Lester Levenson: It depends on how*

strong your desire is for the thing that you want as to whether the unconscious habits override it. We have infinite power, infinite will, and when man so wills he's immediately set free. Q: Gee, that sounds so easy. Lester Levenson: That's the easiest way to do it. Just will it! And it's possible for everyone of us, because we are infinite and therefore have infinite will power. And the reason why we don't do it is that we don't have that much desire for it. We still have more desire to be limited bodies.]

Q: The ultimate method "Who am I?" is almost unusable by anyone on this planet. Is it because almost no one truly wants freedom? Or other reasons?

Wind (Feng 风 風) : It is this reason, the intention is not strong enough. Therefore, a gradual, scientific method is needed. You can bit by bit confirm your gains, confirm the source of your happiness, to turn your direction around.

But asking "Who am I?", as long as you haven't gotten the answer and become interested in something else, you have to start over. All the previous work was useless. Some people just stare at that sentence, turning it into a kind of meditative practice.

The Release Method encourages you to get everything you want, and also provides simple and easy specific methods. It allows you to reach the finish line fastest.

Other methods, because they conflict more or less with the worldly direction, and have guidance on behavior, may take you several lifetimes to learn.

If you want to reach freedom in this lifetime, use the Release Method. If you don't mind reaching freedom in future lifetimes, you can use other correct methods. Those also help, but they are slow.

Q: The ultimate method also cannot be stopped at all until reaching the finish line?

Wind (Feng 风 風) : Mm. With the ultimate question, if you become interested in something else, all previous effort is lost. It's not just staring at that sentence that works. As long as your interest is not focused on getting the answer to this question, all previous effort is lost.

Dialogue Two

Wind (Feng 风 風) : Only in *Nirbikalpa Samadhi* can one discover a method that can lead to awakening.

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Q: When you achieved *Nirbikalpa Samadhi*, did you have the ability to discover methods?

Wind (Feng 风 風) : Yes. At that time, I saw all 112 methods, none missing.

Q: All these methods were obtained by masters from *Samadhi*?

Wind (Feng 风 風) : Yes. None were invented by the mind.

This is why you shouldn't change anything. You cannot use the mind to alter a method discovered in *Samadhi*. Changing the wording or process is the work of a master. Anyone not awakened cannot do this work.

Q: Is it possible to increase them?

Wind (Feng 风 風) : No, the paths won't increase. The specific操作方法 (operational methods) can be adjusted by masters.

Q: Like Lester Levenson added one, the Release Method.

Wind (Feng 风 風) : Lester Levenson didn't add a new one. The Release Method was simply not revealed before. It was revealed for the first time in history.

The reason I say this is to tell you that methods similar to the Release Method are not the Release Method. There are many methods that look similar.

Someone might tell you that *Satipaṭṭhāna* (Four Foundations of Mindfulness) is the Release Method. Someone might say that some ancient method is the Release Method. Someone might say that some modern method is the Release Method. But in fact, the Release Method was discovered for the first time.

Q: Was the Release Method specifically prepared for this era?

Wind (Feng 风 風) : Yes. Yogananda chose to leave shortly after Lester Levenson's complete awakening, which also宣告 (proclaimed) the end of the guru era.

Lester Levenson could only help a small number of people. In this era, only a very few people will awaken. People using this method all have a chance.

There will be many false masters in this era, but in this era, only the Release Method can lead to freedom. Therefore, those who claim to have become free through other means are false masters.

I mean after 1970. For those awakening after 1970, apart from those who awakened in the previous century, only the Release Method can do it.

And a person who has already awakened through other means will recommend the Release Method to you, no matter which method he used to awaken, because the master knows everything.

Q: Can't the ultimate method taught by Ramana Maharshi do it?

Wind (Feng 风 風) : Theoretically, the ultimate question is the fastest, but practically, no one on this planet can use it currently.

Q: What about *Kriya Yoga* taught by Yogananda?

Wind (Feng 风 風) : One will not become free in this lifetime. The requirements of *Kriya Yoga* are too high. It belongs to *Raja Yoga*, a comprehensive path.

The Release Method is the only simple and easy method for this era.

Video 13 Dialogue with the Master - From 1970 to 2090 Only the Release Method Can Reach Freedom

Look at the video clip above. Lester Levenson actually told students many times that the Sedona Method is the only one effective now. Most people who don't know the Sedona Method will take a very, very long time to reach freedom.

Q: If we don't use it to the extreme, we are truly the most foolish people in the world.

Wind (Feng 风 風) : There is no reason not to use the Release Method. Whether走向觉醒 (moving towards awakening) or obtaining a better world, it is the most efficient. Not only efficient, but simple.

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Because you will all experience low points, and when experiencing low points, it's easy to give up. If something tempting appears at this time, you will be attracted to it.

So what I emphasize is what I know: in the current era, starting from 1970, for these 120 years, only the Release Method can reach the finish line.

Abandoning the Release Method means giving up on freedom in this lifetime, no matter what other spiritual method you turn to.

After fully releasing a goal, you will know it is already yours. Then you will automatically become *hooftless*, and then it will manifest. 2020.12.24

The Shortcut to Freedom 2021-07-09 08:55

Dialogue 2020.12.24

Q: I want to ask a question. What does it mean to release thoroughly? Is it to release towards a goal until you don't care whether the goal is achieved or not?

Wind (Feng 风 風) : Release until you have the *feeling of complete ownership*, then continue releasing.

Wind (Feng 风 風) : Then your mind will automatically leave this goal, no longer think about it.

Wind (Feng 风 風) : Then it will manifest.

Q: Mr. Wind, could you explain the core of instantaneous manifestation?

****Wind (Feng 风 風) : ****

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Wind (Feng 风 風) :

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Q: Does the *feeling of already having it* come with very high joy, or is it an intuitive sense of ownership?

Wind (Feng 风 風) : When you know you already have it, you don't need confirmation.

Wind (Feng 风 風) : Then you will automatically stop focusing on it.

Wind (Feng 风 風) : Then you will get it.

Q: I saw in textbooks and videos that you need to release on both sides (attachment and aversion).

Wind (Feng 风 風) : You can release the *attachment* and *aversion* concerning it.

Wind (Feng 风 風) : When releasing, it's still the three core desires.

Wind (Feng 风 風) : Each release will make you feel better.

Wind (Feng 风 風) : Then you will know it is already yours.

Wind (Feng 风 風) : Then you will automatically become *hooless*.

Q: Is the speed of manifestation entirely dependent on the speed of release?

Q: Or does the world adjust the manifestation according to its own pace?

Wind (Feng 风 風) : It will manifest at the most appropriate time.

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Wind (Feng 风 風) : But this is just the slowness of the material world.

Wind (Feng 风 風) : When you can manifest, Lester Levenson encourages you to reach materialization and dematerialization.

Wind (Feng 风 風) : That is instantaneous.

Q: How are materialization and dematerialization done?

Q: Isn't this instantaneous also within the material world?

Wind (Feng 风 風) :

Mm.

Wind (Feng 风 風) : But you have transcended the limitations of the material world.

Q: Why is there no delay for this, while previous goals had a delay?

Wind (Feng 风 風) : Because you have reached the astral plane.

Q: How to understand materialization and dematerialization? What does dematerialization mean? Is transcending the limitations of the material world dematerialization?

Wind (Feng 风 風) :

image[[215, 562, 779, 761]] (OCR/Translation needed)

Wind (Feng 风 風) : Materialization is making matter appear instantly.

Wind (Feng 风 風) : Dematerialization is making matter disappear instantly.

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Q: First achieve all goals, then continue releasing. Energy will reach the astral plane, thus enabling materialization and dematerialization in this material world?

Wind (Feng 风 風) : It means your state of consciousness has reached the astral plane.

Q: This is blatant control!

Wind (Feng 风 風) : Goals and Winning – You must win the goals (link click to view).

Wind (Feng 风 風) :

[As we know, control is not a bad word, nor a bad thing; "wanting" control is. When we are free, we just need a relaxed intention to have complete control over the entire universe. When you become free, your mind is quiet, without any thoughts. Therefore, any thought you put in your mind will凝聚 (condense) and manifest. But currently, your mind may be troubled by thousands upon thousands of thoughts, and all thoughts are related to AGFLAP.]

Wind (Feng 风 風) : You need to reach the level of *complete control over the universe*.

Wind (Feng 风 風) : You must first master matter, then master the mind, become the master of mind and matter.

Wind (Feng 风 風) : This way, you can discover your infinite nature.

Wind (Feng 风 風) : Lester Levenson's audio and video have the answers.

Q: When using the goal release method, is visualization needed? Visualizing the scene of the goal being achieved?

Wind (Feng 风 風) : No need to deliberately visualize.

Q: Lester Levenson Video 1 - Lester Levenson 1984 Intensive Training Video 1 (link click to view)

Q: **[When we completely release, you know you won't give up before you completely release]* What does "won't give up before you completely release" mean in this sentence?

Q: I always thought this translation was wrong. Oh, I remember now.

The English is: *you don't give a hoot* which means completely **不在意** (not caring). The translator misheard it as *give up*.

Wind (Feng 风 風) : What you heard is correct.

Wind (Feng 风 風) : His parsing was wrong.

Wind (Feng 风 風) : *every impossible, no matter how impossible, become immediately a possible, as you completely released on it.*

Wind (Feng 风 風) : This is one sentence.

Wind (Feng 风 風) : *You know you completely released on it when you don't give a hoot*

Q: This translates to **不在乎** (not care/unconcerned)?

Wind (Feng 风 風) : When you are completely unconcerned about it.

Wind (Feng 风 風) :

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Group Chat 2020-12-24

image[[237, 256, 296, 298]] (OCR/Translation needed)

Wind (Wind Master) 13:12:32 It seems many people misunderstood what Lester Levenson meant by *hootless*.

image[[237, 377, 296, 421]] (OCR/Translation needed)

Bethlehem Star 13:13:13 Wrong.

Bethlehem Star 13:13:38 In Lester Levenson's recording, I've heard *don't give a hoot*. It definitely doesn't mean *careless*.

image[[237, 594, 296, 638]] (OCR/Translation needed)

Wind (Wind Master) 13:16:45 If a person stops focusing on something, the desire for it disappears, and you will get it.

Wind (Wind Master) 13:17:07 This natural stopping of the mind revolving around something is *hootless*.

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Wind (Feng 风 風) : Lester Levenson explained this *don't give a hoot* in the audio.

Wind (Feng 风 風) : It means, when you have completely released, your mind will 彻底 (thoroughly/completely) lose focus on it.

Q: I see. Then wouldn't verification be very difficult to verify?

Wind (Feng 风 風) : No.

Wind (Feng 风 風) : After you 彻底失去关注 (thoroughly lose focus), it will manifest very quickly.

Q: That means when I release to the point of completely not focusing on the goal.

Wind (Feng 风 風) : Mm, you will completely know it has manifested.

Wind (Feng 风 風) : Then you will naturally not focus on it.

Q: So that's why I said to you, you need to release until you completely know it is realized, and then continue releasing.

Q: At this point, is there still a delay?

Wind (Feng 风 風) : This delay doesn't matter.

Wind (Feng 风 風) : Actually, it has already been realized.

Wind (Feng 风 風) : The film has already been loaded.

Wind (Feng 风 風) : It's just the time it takes to project onto the screen.

Q: If I completely know it is realized, why continue releasing? Don't understand.

Wind (Feng 风 風) : Continuing to release helps you understand whether you truly have completely released.

Wind (Feng 风 風) : Sometimes you mistake incomplete knowing for complete knowing.

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Wind (Feng 风 風) : In fact, when you truly completely know, your mind will naturally release it completely and no longer focus on it.

Q: How to continue releasing? What questions to ask?

Wind (Feng 风 風) : Mm, as long as there are feelings, continue releasing.

Q: OK, understood.

Related content links:

A Key to Valuing Goals and Setting Goals Dialogue with the Master | Lester Levenson's Teachings Emphasize External Confirmation and the Complete Process to Freedom By Practicing "Get Everything You Want Just by Releasing," You Will Achieve the Six Steps How Can I Quickly and Experientially Achieve the First Step?

PART 2 of 4

===== Page 1 =====

The Profound Impact of the Release Method on All Aspects of Life

Release Method Diamond Island 2021-11-28 20:02

Included in Topic #Release Books 4 entries

2021-03-12

Wind

18:48:50

There's no reason for you not to use the Release Method

Wind

18:49:14

Whether it's moving towards awakening or obtaining a better world, it is the most efficient

Wind

18:49:25

Not only efficient, but also simple

Wind

18:49:36

Can't find a single reason not to use it

"I have studied the Release Method, and it has been a highly beneficial and enlightening experience for me. It has given me new energy, spontaneous creative passion, and unique insights into things. I recommend this method to anyone who wants to improve their life."

— John L. Kemeny, M.D.

"The Release Method is more effective than other methods on the market for alleviating physiological reactions caused by stress. In my research on various methods for relaxing the body and mind, reducing stress, and perceptual training, I found the Release Method stands out for its absolute simplicity, efficiency, clarity, and immediate results. It seems simple but contains true power."

— Dr. David Hawkins (author of the book 'Letting go: pathway to surrender')

You can

in every area of your life

===== Page 2 =====

use the Sedona Release Method

Work:

"For years, I was stuck in changing careers and starting my own business. Anxiety attacks were common, and I was always in trouble. This course taught me how to get unstuck. The anxiety and fear are completely gone, and I believe I will have my own business."

— Karen Frisoli, New Haven

Health:

"I had several physical ailments, including migraines, diverticulitis, gout, and severe hypoglycemia. A week after taking this course, I was scheduled for surgery. But within days of starting releasing, the symptoms requiring surgery disappeared and have never returned. My other physical problems also resolved. I believe these positive effects were due to reduced stress from using this method."

— Dr. David Hawkins

Achieving Goals:

"The Sedona Release Method helped me become more organized and more focused on my

goals. My reaction to rejection has greatly diminished, making it easier to meet sales targets, which has produced satisfying results. I believe the techniques I learned are the most valuable for anyone in sales."

— Conrad E. Imhaus

Solving Problems:

"I used the Sedona Release Method to help me deal with fear and indecisiveness in my business. After clearing away the fog of obstacles, this remarkable clarity helped me make the right decisions."

— Dennis C. Owocki, D.D.S., Oral Surgeon

After Learning to Release

"After taking this course, I feel better about myself. I now realize what caused my past problems and how I can correct them. I feel lighter and freer. I feel my life is moving in a new direction, and there are no limits to what I can become or achieve. I would recommend this course to anyone."

— John Riedlinger, D.D.S.

"This is a powerful and magical process that goes far beyond what the mind can comprehend. The beauty of the final result - as our instructor reminded us - includes a wealth of very pleasant experiences."

— Kate Sanderson, New Haven

"I finally found the key. I now understand the meaning of 'Change your thoughts — change your life.' It's so exciting to know I can have the family life we all desire."

— Ginger Wattman, Phoenix

"I walked in here feeling like a very small person, seeking my own happiness in every corner, in everyone's eyes."

===== Page 3 =====

"Then I found it inside myself. Imagine my surprise. I intend to walk out of here today and forever remember that the power within me can accomplish everything I want to do.

Thank you, Sedona Release Method, for showing me where to look — within!"

— Sandy Wilkus, Phoenix

"Thank you! Thank you! Thank you! In the past week, I have been able to change my attitude, mood, and life through the teachings of the Release Method and the help of this wonderful course. For the first time since 1979, my neck and back no longer hurt. I have been able to release past memories and feelings of fear, anger, and despair, and I feel fantastic."

— Gary N. Nicki, Phoenix

"I've been laughing — day and night! It's fantastic."

— Russell Brown, Phoenix

"This method is an invaluable tool for resting well at night and waking up feeling refreshed and optimistic."

— Frances Waterman, Phoenix

===== Page 4 =====

2021-03-16

Wind

20:29:20

If you want freedom, also release; if you want the world, also release

Wind

20:29:23

It's that simple

Wind

20:29:40

If you want freedom, releasing is the only thing that can free you

Wind

20:30:08

No matter how much you talk about freedom, it won't get you there; studying topics about freedom won't free you either

Wind

20:30:26

If you want a better world, releasing is the only thing that can give you a better world

Wind

20:31:26

No matter what actions you take, every action is within the karmic program, within driven reactions

Wind

20:31:44

Therefore, if you want freedom, also release; if you want the world, also release. It's that simple

===== Page 5 =====

How to Achieve and Accomplish the First of the Six Steps? (Part 1) "Wind on the Six Steps" Release Method Diamond Island 2021-11-27 14:25

Let's first look at what Lester Levenson said about the first step?

Lester Levenson: Yes, that's the first step, and it's the first step of the method, isn't it? You must want freedom more than you want this world.

Let me change the wording slightly, but this is indeed how it originally was. Because it seemed to have no tangible meaning for people, we modified it to "you must want freedom more than you want approval and control," because wanting approval and control equates to wanting the world. But I think it's better to use "you must want freedom more than you want the world."

If you accomplish that, your actions will then be: turning your direction away from the world, focusing back on yourself, doing what needs to be done to disengage from the world, allowing your infinite being to simply be present here. So the first step is you must want freedom more than you want this world.

— Excerpt from the way part 1

How to Apply the First Step?

Now, do I want freedom, or do I want approval and control? You can want control and approval, but you must want freedom more than them. At this moment, if you want control and approval more than you want freedom, you won't release. Actively apply the

===== Page 6 =====

Now, are you more willing to remain stuck in wanting control, or are you more willing to release them and be free?

(Images with text lines, possibly in chat bubbles)

- Now, are you more willing to remain stuck in wanting control, or are you more willing to release them and be free?
- Now, are you more willing to remain stuck in wanting control, or are you more willing to release them and be free?
- Now, are you more willing to remain stuck in wanting control, or are you more willing to release them and be free?

first step to remind yourself to release.

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How to Thoroughly Achieve "Wanting Freedom More Than Wanting the World"? How to Turn Yourself Towards Freedom?

Sharing 1: By continuously releasing, continuously acknowledging your gains, and acknowledging your source of happiness

Sharing time: 2020.11.17

Wind (Feng 风 風) : The way to turn direction in the Release Method is by continuously acknowledging your gains. When you gain benefits through releasing, you will want to release.

For example, if you have an exam today, and you have experience studying hard and succeeding in the past, you will study hard. But if you succeed once through releasing, you will start releasing. You need to acknowledge that all your gains come from releasing.

get everything by releasing only. Getting benefits early on is very important; let gains support you in achieving higher gains. Simply put, only when you see the world (lequiv **suffering**, and all happiness comes from within, will you turn direction and achieve the first step. As long as you believe there is happiness in the world, you will stop and pursue it.

If you often listen to audio and watch videos, you should often see Lester Levenson asking two questions: one is "Have you ever experienced an inner picture changing, and the outside changing immediately?" and the other is "Have you ever discovered that all happiness comes from within?"

You truly only **discover** this point, and then you will achieve the first step. In classical texts like the Agamas, it is expressed as seeing suffering, seeing the origin of suffering. But Lester Levenson casually said it in plain language, and you might overlook it.

So turning direction is really not done by shouting "I want freedom," but by bit by bit acknowledging that your gains come from releasing. Nothing is outside the Six Steps.

You cannot just resist the world, detest the world; that is useless. Unfortunately, when most people shout "I want freedom," they are suppressing their aversion to the world. But **aversion and attachment are the same thing; they are two directions of desire.**

(Wind (Feng 风 風) : Aversion and attachment appear together. When you detest the world, you don't really want freedom. You think this world is not good enough, you want a better world.)

You must truly achieve the first step at the experiential level for it to work. By continuously releasing, continuously acknowledging your gains, acknowledging your source of happiness. OK, release, from gaining a little benefit to gaining all benefits. There's nothing else to say.

Sharing 2: You have always been trying to find happiness in the external world. Use desired goals to evoke feelings and release. Continuously acknowledge the source of happiness until you experience that the source of all happiness is "the mind becoming quiet, allowing the inner infinite being to manifest more." Then you will turn direction, thereby achieving the first step.

Sharing time: 2020.11.17

Z: Wind, in these past couple of days of releasing, I've experienced that wanted things actually bring me a lot of resistance, and unwanted things I feel have "benefits." These external wanted/unwanted things are because I gave them meaning; they are illusions. May I

ask how to proceed next? Should I continue with goal processes etc., to pull out more opposing programs?

Wind (Feng 风 風) : If you have something you want, go and achieve it. This is what Lester Levenson taught you. The more you gain, the more you can discover the true source of happiness. When you truly do it, you won't even need to think about this question. You won't need to think about whether you want freedom or the world; your every subsequent action and choice will naturally tend towards freedom.

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But as long as you still retain the possibility that "there is happiness in the world," you won't achieve it. You will subconsciously go elsewhere to seek happiness, and this constitutes your goal; you need to use this goal to pull out the program.

Only by achieving the goal will you discover that the program has been running you, and your direction will truly turn. The first step is not a slogan; the Six Steps are a very perfect map.

You need to confirm your gains through releasing until you discover that all happiness comes from one thing — **Infinite Being**. Discover, as Lester Levenson said, **the world is completely miserable**.

Z: So, when you say achieve the desired thing, this 'wanting' is still directed towards the world. Is this a necessary path to confirm gains?

Wind (Feng 风 風) : If you suppress it, it will always be inside affecting you, and you will never achieve the first step. When you achieve the goal, you will find that you haven't obtained the imagined happiness. At this point, it will evoke the next goal, the next wanting towards the world. When you achieve that, you find you still haven't found the happiness you wanted, so your desire moves to the next goal.

You will continuously rise, continuously confirm the source of happiness, until you experience that the source of all happiness is "your mind becoming quiet, allowing the inner infinite being to manifest more." Your direction will then turn. This is the complete accomplishment of the first step, and freedom becomes your only goal.

Next, as Lester Levenson said, you will automatically fall into the last five steps. That's it. (Laughs)

Z: Okay, I understand. If I don't go and achieve it, I am actually suppressing it, still being run by the three major desires.

You cannot force yourself to release. You only release when you see the benefits releasing brings you. So please continuously acknowledge the gains from your release and your direction.

Original "Wind on the Six Steps" Release Method Diamond Island 2022-01-07 13:28
Included in Topic #Wind on the Six Steps Step 4 3 entries

Sharing Topic: You cannot force yourself to release. You only release when you see the benefits releasing brings you. So please continuously acknowledge the gains from your release and your direction.

Sharing time: 2020.11.17

Wind (Feng 风 風) : *Rely on the Six Steps of Lester Levenson.* Start with the Six Steps, end with the Six Steps. Use your gains to confirm your direction. It's not good when continuous releasing becomes your "task." Continuous releasing happens because every release brings benefits. This is what the sixth step says: With each release, it becomes easier and happier. You feel good, so you continue releasing. If you just force yourself to release, you will stop; you won't be able to continue, because you are simultaneously suppressing your desire for the world. My method is that I constantly confirm my gains and my direction. For example, she just wanted to listen to music. What was she seeking to gain from the music? Can this be obtained from releasing? Can you try it? Continuously confirming your gains allows you to maintain continuous release. If you say "I must do it, I must release, I cannot listen to music," this won't work, because one direction of your subconscious is listening to music, and you are suppressing it. Your conscious and subconscious are in conflict. If you don't look at it, this won't succeed. Write down the actual places where you seek happiness. If you suppress these desires, you cannot achieve the first step (Note: wanting freedom more than wanting the world). You can force yourself to do homework and work, but you cannot force yourself to release. Let me elaborate on Lester Levenson's favorite teaching: **get everything by releasing only**. What do you want? How are you going to do it? Why not achieve it through releasing? This is your way of practicing; you choose to release. Sometimes you might spend an afternoon doing other things, not releasing, because the subconscious is seeking something, and you cannot force yourself to release. You need to see what you are seeking and ask yourself "Can I get this from releasing?". See which way is easier, more relaxed, and happier, and thus choose to release. This is why I say successful experiences are important; you need to get benefits first. Without benefits, you won't do it; it will find every way to avoid releasing, to resist releasing — this is your mind. I remember I said before that paying attention to the sixth step truly led me into continuous release. Why do many people want to sleep as soon as they start releasing? It's simple: compared to forced releasing, sleeping makes you feel more comfortable. The

===== Page 9 =====

mind always tends to do what is more comfortable. This is why Lester Levenson always asks you to confirm your **gains**; this is very important. The sixth step cannot be ignored. Consequently, you have to keep getting benefits. Starting from each release, with each release, you must feel better for you to continue. Once you notice force, effort, you must immediately relax and release the wanting to control. If releasing becomes more comfortable for you than sleeping, you will naturally tend to release. It's really that simple. So I say, if you haven't seen the complete path, you will naturally have doubts. If you experience the Six Steps, you will know its perfection. All of Lester Levenson's guidance is about it. Without it by your side, you won't know when you deviate from the path.

Wind's Journey in Pursuit of Freedom

"Wind on the Six Steps" Release Method Diamond Island 2021-11-29 00:00

Wind's Journey in Pursuit of Freedom

- **After experiencing the high efficiency and certainty of releasing, I finally let go of all other methods**

Sharing time: 2020.11.22

Y: Wind, I asked you to write an autobiography but you weren't interested. Can you tell us in detail about your experience learning the Release Method? This would also summarize your "path to the cessation of suffering."

Wind (Feng 风 風) : This is certainly not the 'path to the cessation of suffering'.

Y: I think it is. Can we call it the 'path of releasing'? What year did you encounter it? Why did you want to learn the Release Method back then?

Wind (Feng 风 風) : It should be 2014. Actually, I saw the movie "*Letting Go*" in 2013. At that time, I saw the triple welcoming but didn't pay much attention.

Y: You studied Buddhism so well, why did you try the Release Method? (Wind forwarded a chat log from 2020.11.18)

Wind (Feng 风 風) : The feeling of **Samadhi (meditative absorption)** was very good, but it felt like a kind of escape to me. I concentrated my attention on a specific object, just focusing on one object, and afflictions quickly receded. The body became light and at ease, the mind became joyful. Emerging from it, there was an indescribable calmness. A stable connection was established between the mind and the object.

With this calmness, answers to any problems would quickly appear. This is how I solved my academic problems. But when emotions surged, I sometimes found I couldn't suppress them. Sometimes circumstances didn't allow me to enter Samadhi, and I felt dominated by something. It was that feeling of being pushed by an inner force that hadn't diminished at all; I was just suppressing it.

After I learned the Release Method, this became especially clear, and so I completely gave up the practice of Samadhi. I knew that wasn't the right direction for me.

Wind (Feng 风 風) : This is why I gave up Samadhi. Giving up Vipassana came later, a bit later in time.

Y: Why did you give up Vipassana?

Wind (Feng 风 風) : Because I personally experienced that the Release Method was more efficient. And it wasn't because my "Vipassana" practice was bad; fellow practitioners thought my Vipassana practice was already very efficient.

Y: Having a foundation in "Samadhi" certainly makes practicing "Vipassana" more efficient. So you gave up Vipassana after experiencing the Release Method?

Wind (Feng 风 風) : Yes, I'm a pragmatist when it comes to spiritual practice.

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Wind (Feng 风 風) : With Goenka's Vipassana, I felt progress was a bit slow. I went to ask the teacher about attaining enlightenment (attaining the fruit). The teacher said "**don't expect.**"

L: Why no expectations? How accomplished was that teacher? Hadn't attained enlightenment, right?

Wind (Feng 风 風) : Goenka himself never claimed to have attained enlightenment. Later, I started searching for methods to attain enlightenment quickly, and finally found the **Sunlun (Sun Lun) meditation method**. Sunlun was the only one who promised enlightenment within weeks, months, or years, depending on one's karma. Sunlun's teachings view karma as a limiting factor; after enlightenment, one is not omniscient and omnipotent but subject to certain limitations.

Y: Did you know about the Release Method before encountering the Sunlun method?

Wind (Feng 风 風) : I knew about it earlier, but I wasn't primarily using it at that time.

Y: How long did you practice the Sunlun method? What were the results? How long could you sit at most?

Wind (Feng 风 風) : The results were better than Goenka's Vipassana. I could sit for a whole day at a time.

Y: Had you tried the Release Method a bit before practicing the Sunlun method?

Wind (Feng 风 風) : Tried some.

L: When was the first time you tried the Release Method, which year and month?

Wind (Feng 风 風) : The summer before the last semester of senior high school.

Y: Back to the Sunlun method. What blockage did you encounter with the Sunlun method?

Wind (Feng 风 風) : It wasn't a blockage. The Sunlun method did make me feel lighter; I felt its effect on diminishing habitual tendencies (**vasana**). But I discovered that releasing easily

once was equivalent to several days of suffering sitting in meditation. I experimented a few times, and it was indeed true. It was hard to accept at first.

Y: While practicing Sunlun, you also tried the Release Method a few times?

Wind (Feng 风 風) : I tried it a few times during breaks, and later gradually increased. Releasing once was equal to months of Goenka's Vipassana for me, equal to several days of hard Sunlun practice.

Y: Over two months, while practicing Sunlun, you also tried the Release Method multiple times, right?

Wind (Feng 风 風) : Just tried it a few times initially, later gradually increased. Once I released continuously for an afternoon, the effect on the quietness of the mind far exceeded my expectations, and it wasn't the superficial quietness I experienced during my previous Samadhi practice. I clearly felt that the "inner volcano" (the **subconscious mind**) had also become quiet.

Y: Did you experience the feeling of releasing back then?

Wind (Feng 风 風) : The feeling of releasing was experienced much earlier.

Y: Before encountering the Sunlun method?

Wind (Feng 风 風) : Yes, as soon as I started using the Release Method. At that time, I also recommended it to some fellow practitioners; some were dismissive, some thought it was good. I also recommended it to some fellow practitioners I knew from studying Northern Tradition Buddhism, and they used it to assist their **Buddha recitation**. (Laughing loudly)

Y: The summer before the last semester of senior high school means the summer after the college entrance exam?

Wind (Feng 风 風) : No, the summer before the start of the second semester of senior high school. I had only heard about the Release Method before, hadn't really used it.

Y: When was the first time you heard about the Release Method?

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Wind (Feng 风 風) : The previous year, in a Northern Tradition Buddhism group, I saw the movie "*Letting Go*" and also downloaded the book "*The Abundance Book*".

[Note: The movie "*Letting Go*" mostly promotes Hale Dwoskin's self-created Release Method, which is not Lester Levenson's original Release Method, so it is not recommended for viewing. The books "*The Abundance Book*" by Larry Crane (Lawrence Crane) (Lawrence Crane) and "*The Sedona Method*" by Hale Dwoskin both alter the concise and efficient

original method to some extent, weakening the effectiveness of the original method and unable to lead one to ultimate freedom. Therefore, these two books can also be set aside.]

Y: You saw the movie "*Letting Go*" in 2013, that should be your first encounter with the Release Method.

Wind (Feng 风 風) : It should be encountering Hale Dwoskin, because the triple welcoming is strictly speaking not the Release Method. (Laughing loudly)

Y: Encountered the Release Method in 2013, practiced Vipassana in 2014, practiced Sunlun in 2015?

Wind (Feng 风 風) : Pa-Auk meditation, I started that in middle school.

Y: Second year of middle school? First year of middle school practicing **Inner Alchemy (Neidan)**?

Wind (Feng 风 風) : Second semester of second year of middle school. I started researching Inner Alchemy in elementary school. [To keep everyone focused on the Release Method, some chat content about Inner Alchemy is omitted here.]

Wind (Feng 风 風) : Later, I stopped practicing Daoist alchemy. Buddhism suited my mind better.

Y: First time you attained the first **Jhana** (First Dhyana) was in third year of middle school?

Wind (Feng 风 風) : Around that time. I practiced for a year or two and reached the second Jhana. Then I stopped practicing Samadhi and kept contemplating the teachings, while simultaneously getting in touch with other **Pure Vipassana (suddha-vipassana)** methods, such as Goenka's, Luangpor Pramote's, Mahasi's. Also, I came into contact with Northern Tradition Chan (Zen), Esoteric Buddhism (Vajrayana), Pure Land Buddhism, **Vijnaptimatra (Consciousness-Only)**, etc.

Y: Didn't try to cultivate supernormal powers? Usually kids are curious.

Wind (Feng 风 風) : At that time, my curiosity about supernormal powers had already turned towards the truth. Curiosity about absolute truth surpassed curiosity about supernormal powers.

Y: So you started studying philosophy?

Wind (Feng 风 風) : Started studying psychology, philosophy, physics... all subjects related to explaining the world. [Some chat about family and other hobbies omitted here.]

Y: You've been on a non-stop journey. Didn't take many detours.

Wind (Feng 风 風) : There were quite a few detours.

Y: Which ones?

Wind (Feng 风 風) : Everything before encountering the Release Method was a detour.

Y: Your journey of practicing the Release Method over the past five or six years?

Wind (Feng 风 風) : From Larry Crane (Lawrence Crane) (Lawrence Crane) to Hale Dwoskin, interspersed with Xu Yaoren's *Zero Resistance*. Initially, using the **pipe method** felt quite blocked. Once, after seeing "decompression" in *The Abundance Book*, I understood feeling oneself and also wanting to get out. Then I relaxed my effort to hold it in, and it went out. Later, I read Hale Dwoskin's *The Sedona Method* and started using the questioning process. I found the questions very effective, so I gave up *The Abundance Book*. But the further I got into Hale Dwoskin's book, the more confused I felt. So I further read "*The Ultimate Freedom Path*" and "*The Ultimate Truth*", and watched two videos of Lester Levenson. I heard Lester Levenson's later audio on YouTube and finally understood that the Release Method is a complete system. So I wanted to restore the original Release Method. Initially, I wanted to find the overlapping parts of Larry Crane (Lawrence Crane) (Lawrence Crane) and Hale Dwoskin, but later I found someone had uploaded the 1992 course, so I started learning the **1992 Original Sedona Release Method**.

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Wind (Feng 风 風) : Two years ago.

Y: What problems did you encounter after watching the 1992 videos?

Wind (Feng 风 風) : Getting stuck. No other problems. Theoretically, Lester Levenson's audio had already given me complete answers, but I often got stuck, and often stopped releasing.

Y: Why did you get stuck? Wasn't the method already mastered? Was it not understanding the Six Steps correctly? Probably not correctly understanding the first step and the sixth step.

Wind (Feng 风 風) : The first, second, and sixth steps, I lacked correct understanding of all.

Y: What was the problem with the second step? Isn't it just a decision?

Wind (Feng 风 風) : It is the **Dhamma investigation factor (Dhamma-vicaya sambojjhanga)** . Truly accomplishing it means every one of your choices tends towards freedom. Because if you decide for freedom at this moment, but your next decision is directed towards the world, you will counteract it. You must completely accomplish the first step before you can completely accomplish the second step.

Y: Isn't that precisely the problem with the first step? If the first step is fine, the second step (would be) fine. How did you break through the first step?

Wind (Feng 风 風) : I achieved the first step by correctly practicing the Six Steps. That is to say, initially the Six Steps are something you need to operate. After achieving the first step, the subsequent Six Steps carry you forward.

Release Method Diamond Island
2021-12-31 12:43

Follow the process, just release well this one time

Original "Wind on the Six Steps" Release Method Diamond Island 2022-01-08 12:19

Sharing Topic: Follow the process, just release well this one time

Sharing time: 2021.2.22

Wind (Feng 风 風) : During your releasing process, the mind is what hinders you. Its content, the things you presuppose, even the thought of how long you think it will take to release — this thought itself is hindering you. Just do this one release well. No need to presuppose that this one time can release everything, or how many times it will take to release everything. Just release, and then see what happens.

Don't rush. Enjoy the process of each release. Keep using the releasing process. Those things you feel are very hard to release — that's the mind telling you it's hard. Don't listen to the mind. Just use the process directly. Those things you feel are very simple, insignificant, and thus overlook — that's the mind telling you they're insignificant. Also don't listen to the mind. Just use the process directly.

Sometimes you see a feeling, and you think it's not the main one. You really want to release that "main" one, wanting to finish quickly. Then you suppress the feeling that has surfaced now. And this (feeling) is very important. The mind's judgment that this is more important, that is more important — has no basis. The one that surfaces is important. If you suppress it, you are living in the mind. You are using the mind to presuppose what you need to release. Including how many times, how long. When truly releasing, you don't need to do this. Retain the possibility of releasing everything in one go.

Rayna: What about physical sensations?

Wind (Feng 风 風) : What is your feeling towards the physical sensation? Do you want to control it? Want to change it? Release that.

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Wind (Feng 风 風) : If a physical sensation is bothering you, release this bother. Use releasing to solve the problem.

Rayna: Okay, I do want them to go away, I want to change.

Wind (Feng 风 風) : A few releases, to release an entire long-standing habit completely — can you imagine that? Many times it's like this. It happens in minutes, not prolonged struggle.

S: I presupposed it would be a long time, not minutes.

Wind (Feng 风 風) : Look at the videos, it's minutes.

S: Sometimes even minutes feels too long, I want to solve it instantly.

Wind (Feng 风 風) : If time feels too long, that means you are stuck, you are suppressing, not releasing. Then you are suppressing it, trying not to let it surface.

S: Regarding this suppression, how should I use the process? Relax first, right?

Wind (Feng 风 風) : Relax, then pay attention to the most surface feeling. Ask directly what it is. Don't wait, dig, or look for a special feeling. If you can't identify it, it's wanting control. Don't try too hard to identify it precisely. Answer intuitively, just sense it.

S: OK.

Wind (Feng 风 風) : Don't try to maintain releasing momentum. Just consciously release well this one time.

Rayna: Okay, I'm also taking it one time at a time now, because it's easy to stop, unable to face those feelings, unable to continue.

Wind (Feng 风 風) : Don't try to maintain continuity. Consciously release once, then consciously release again — this is continuity. It's not using the mind to emphasize a concept of continuity. That "intensive class" run by XX, shouting about continuous releasing every day, getting hyped up. Actually, it's just releasing superficially, using the mind to hold onto the concept of "continuous." This kind of mental imagination is not truly being continuous; it's just trying to control.

You cannot be **pushed** to freedom. Freedom is a choice of free will. It cannot be forced by circumstances, because your circumstances are created by your mind. Release well this one time. No need for any coercion. Then, you continuously choose to release — this is the decision.

Shouting slogans is useless; it stays in the mind. Shouting slogans with a group is even more useless — **collective unconsciousness**. It's like the ant colonies I see, acting with collective unconsciousness. **Self-reliance** is not about behaving unconventionally, but about recognizing your total responsibility. Recognizing that freedom and unfreedom can only be decided by yourself.

The mind is familiar to you, so you stay in the mind. Don't turn "continuous releasing" into a mental activity. Because the mind is familiar to you, it's easy to turn releasing into a mental

activity too. Each release will bring something new, will broaden your mind. Don't approach it with a habitual attitude.

Approach each release as if it were your first release. See what happens. Face each feeling just as a feeling. Don't add drama. If you check externally and find no change, then you immediately have a feeling to release.

Wind (Feng 风 風) : Follow the process, just release well this one time. Continuous releasing is an experience. Don't try to escape from feelings that aren't obvious to you. Feelings are all the same.

G: I always forget. In my mind, I categorize feelings into easy-to-release, hard-to-release, releasable, non-releasable, ranking them.

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Wind (Feng 风 風) : Don't listen to it. (Laughs)

L: If I don't break through soon, I'll go crazy. If this is the dawn, how much longer until daybreak?

Wind (Feng 风 風) : Then it will never be daybreak, because you are thinking about the future. Or, release once right now, and it will be daybreak.

L: (Laughs) Okay.

Wind (Feng 风 風) : The word "persist" implies you are holding tightly onto something, rather than being aware of it in the present moment and releasing it. This attitude of acting is not quite right. "Believe there is dawn ahead, persist in moving forward" — you'd rather use inspirational鸡汤 (chicken soup for the soul) to escape than release this wanting to change. Once released, the entire mind's concepts and thoughts will change immediately. It broadens the mind's experience. If you are aware but don't release, and even hold onto it tightly with effort, that's really foolish. A couple of sentences of inspiration, a little encouragement from others, and you hold on even tighter. (Laughs)

L:

Wind (Feng 风 風) : Keeping it simple is really too hard for you, it seems (Laughs). Keep it simple, keep it simple. Needing "persistence" shows that your releasing is not relaxed and natural. If releasing is not relaxed and natural, it means you are suppressing. Very simple logic.

Suppressing will never see the dawn.
Releasing, there is dawn in the present moment.

As long as you release, as long as you operate the process once right now, you will immediately feel light and joyful, and problems will become lighter. Every change happens in this moment. Don't wait for the future. The future (equiv) never comes.

What are you waiting for?

Is this wanting to change (wanting control)?

Are you still holding onto it tightly, not releasing, hoping for change by "waiting" in the future?

Will you release the suppressed feelings by "waiting"?

L: No. (Laughs)

Wind (Feng 风 風) : Only the "releasing process" can do it. What you think will be realized in the future, the mind will keep it forever in the future.

"Never think of things as coming in the future, as the mind will keep it in the future. see it, feel it, state it, possess it as yours now. Do not see it in its 'willbe-ness'."

Why does the Sedona Release Method emphasize the word "Original"?

Keep It Simple Release Method Diamond Island 2022-02-22 17:50

Release Method Diamond Island

Lester Levenson: "You are infinite being right now. You always have been and you always will be. You have no choice in that. Your only choice is to identify yourself as infinite being or to identify yourself as a limited ego."

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Wind (Feng 风 風) : "To release is to choose to identify with your infinite being."

238 original articles

Official Account

Foreword:

This article is compiled from Wind's shares at different times, aiming to explain to beginners why the current dissemination of the Release Method emphasizes the word "original." The release methods in Larry Crane (Lawrence Crane) (Lawrence Crane)'s *The Abundance Book* and Hale Dwoskin's *The Sedona Method* both alter, to some extent, the concise and efficient original method created by Lester Levenson. This alteration not only weakens the effectiveness of the original method but also cannot lead one to ultimate freedom. Therefore, to distinguish the method, the release method taught by Lester Levenson is now commonly called the **"Original Release Method."** And because Lester Levenson settled in Sedona, Arizona after his awakening, this method is also called the **"Original 1992 Sedona Release Method."**

Precisely because the Original 1992 Release Method is so simple, it might seem like adding other methods, adding one's own summarized techniques, adding a little bit of this, changing a little bit of that, could supplement it, improve it, make it more effective. Actually, the best way to learn releasing is to faithfully follow the instructions. An enlightened master could not create a flawed method needing improvement for you to practice.

Keep it simple, follow the instructions, and you will discover its conciseness and high efficiency.

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01 02 Sharing time: 2020.10.1

Wind (Feng 风 風) : I now do not use any methods or books altered by Lester Levenson's students after his death as reference materials. I personally check the provided theme articles...

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Sharing time: 2020.12.22

Wind (Feng 风 風) : If everyone lacks understanding of this, I can explain the original version of the Release Method. (Note: The following is a rough translation of an English original text) After Lester Levenson's death, the "Release Method" he invented split into multiple branches. The largest or most popular two branches probably belong to his students Larry Crane (Lawrence Crane) (Lawrence Crane) and Hale Dwoskin. Crane was once an agent for Hollywood star Joan Collins, with confidence close to Donald Trump, the kind of salesman who could sell the Book of Mormon to Mormons. Subsequently, he set up his own releasing institute in Southern California, mainly focused on developing prosperity consciousness, and called it "The Release Technique." Dwoskin, more in the form of a guide or master helping you experience your inner divinity, held down the Sedona Method "fort" in Phoenix. During Lester Levenson's lifetime in Phoenix, he managed the institute with the great help of the tireless devotee Virginia Lloyd (Note: author of *Freedom at Any Cost*). Actually, it was Lloyd who developed most of the teaching techniques and course curricula that later became the basis for popularizing the "Sedona Method" system in New York City and many other cities, finally institutionalizing the teaching in Phoenix in 1981. Later, Dwoskin moved his teaching work to Sedona. It was supposed to be very successful until the Great Recession arrived, and then he retreated. He is the CEO of the Sedona Training Institute, which was originally called New Age Freedom, until it was renamed with the help of New Age marketer Christopher John Payne. Other branches were founded by Levenson-Lloyd students Kate Freeman and Rick Solomon, who around 2015 established the "Center For Releasing" to help the world, and set up a website with the same name. There are probably at least 100 people teaching the original version of the Sedona Method courses, writing books based on their experiences, or just posting information online to offer help. Among these 100 or 200 are Annrika James, Steve Seretan, Tim McCavitt, Janet Bechtel, Annie Sobchart, Dearborn Clark, Ron Perla in Phoenix, Michael Kline in New York, Pamela Wilson in Seattle, Alan Rasmussen in Tucson, and Jeanne Fitzsimmons in Los

Angeles. And some people have left the original Sedona Method behind; some have made minor changes; and some, especially Crane, have over-modified it.

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05 Sharing time: 2020.12.1

Wind (Feng 风 風) : The key point is that not many people actually want freedom. The distortion of this method was inevitable. Lester Levenson did not force the whole world to learn the Release Method.

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Sharing time: 2020.12.22

Wind (Feng 风 風) : Lester Levenson knew the tendencies of Hale Dwoskin and Larry Crane (Lawrence Crane) (Lawrence Crane) many years ago. Therefore, he rarely discussed the topic of ultimate freedom with Hale Dwoskin. The one he favored was Stephen. Stephen was a niche Release Method teacher and also a student of Lester Levenson. Lester Levenson talked a lot with Stephen, often pushed him, and was extremely strict with him. Unfortunately, although Stephen tried his best to remember Lester Levenson's words, his excessive dependence on Lester Levenson also kept him from moving forward.

Xu Tao: The author of the book "*Me and Lester Levenson*" is Stephen.

Wind (Feng 风 風) : Yes, that's Stephen's book. On his personal website, he writes, "There are some outstanding students who have made additions and modifications to the Release Method, but I believe those modifications can only weaken the immense power of this concise method." This passage is also from Stephen. So he is actually an earlier disseminator of the original version of the Release Method. It was when I was studying abroad and read what he said that I started to collect Lester Levenson's direct guidance and the original version from the Sedona Institute.

Everyone can be free at any time; it depends on one's own decision. But Lester Levenson could know some people's tendencies. For those with good tendencies whom he favored, he would appear very strict. For those with poor tendencies who would almost certainly deviate from the path, he appeared very gentle, rarely correcting them. For example, Kate Freeman, Hale Dwoskin, and Larry Crane (Lawrence Crane) (Lawrence Crane), because their inclination towards freedom in this lifetime was not strong.

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Tian Cheng: Teacher, I'd like to ask, those teachers in the US who spread the Original Release Method (those who have a good grasp of the theory), what is the highest level they have achieved?

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Wind (Feng 风 風) : Lester Levenson said that aversion is often suppressed more deeply. Aversion to the world and attachment to the world are both wanting the world. Therefore, regarding goal releasing, you must actually achieve it. If you cannot achieve your goal, there must be an "I cannot" program suppressed deep inside. So, when Lester Levenson emphasizes "get everything by releasing only," you really need to achieve it, not replace it with a limiting belief.

Where there is an attachment, there is an aversion. **Attachment and aversion**, they appear as a pair as opposite polarities (both sides of the same coin).

What you want is attachment; what you don't want is aversion. But they are both a kind of "wanting," just two different directions.

Lester Levenson: You have to be a winner, you have to achieve your goals, in order to bring up and eliminate the "anti-success, anti-goal" programs. Your aversions to the world are stronger and more subtle than your attachments to the world. Therefore, when you become a winner, when you pursue goals, you have to overcome your aversions. In order to clean out the garbage, you need to become a winner.

Student: So, you're saying people's aversion to the world is stronger?

Lester Levenson: Your aversions are stronger and more subtle than your attachments. Your attachments are very obvious: I want this, I want that, I want money, I want beautiful appearance. These are evident. But in fact, the things you don't want, you choose not to look at them, and subsequently this develops mechanisms of resistance, suppression, and opposition. Therefore, on your path to becoming a winner, goals are very important.
— Excerpt from "*You Must Win Your Goals*"

Lester Levenson: Aversion to the world is hard to see, but your attachments are obvious; you chase them all the time. But you push away the things you have aversion to. So when you pursue a goal, opposition appears, like "I'm afraid I can't, I'm afraid I won't be able to," and all that sort of thing.

So this (referring to goals) is a hook to bring up "aversion to the world," to bring it into your awareness so you can let it go. If you are not aware of it, you cannot see it or deal with it. Therefore, achieving success (through releasing) in this world is a way to get rid of the negative.

The only reason the world doesn't provide you with abundance, prosperity, and all riches is because you have opposing thoughts, and they are suppressed. By striving for things in the world, the opposing feelings surface, and then you can release them. Because if you cannot succeed, it's because you are holding onto programs that disappoint you (suppress you), and you are not seeing them.

What you don't like, don't want to see, don't want to become, want to avoid — that is what you are averse to. The opposite side is attachment — the things you want to hold onto (the things you want to persist in). These are the two key words: **attachment and aversion**. They bind us. If you are ALL, how could you have attachment or aversion? There is nothing other than you. You will eventually feel that the universe is mine, from infinity to infinity, the

universe is mine. That's it, ha ha.

— Excerpt from "*Reaching Higher, Continue Releasing*"

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02 2020.12.31

Q: (Releasing on goals) There can be a time interval in between, right? For example, releasing for a month before achieving it.

Wind (Feng 风 風) : It doesn't need to take a month. A month is the timeline Lester Levenson gave for completing the entire process. If you decide to achieve it...

TGZ2: The feeling, the higher you go...

Wind (Feng 风 風) : Attachment and aversion... Ultimate freedom: Sometimes...

Wind (Feng 风 風) : Aversion to the world, right?

Vian: Wind means we...

Wind (Feng 风 風) : Aversion and attachment, if in one month you...

Wenlan: Wind, may I ask 1, 2

Wind (Feng 风 風) : 24 hours.

Related Reading:

1. According to # "Wind on the Six Steps" Series Original "Wind on the Six Steps" Release Included in Topic # "Wind on the Six Steps"

► Wind tells how he... 2020.11.20

Wind (Feng 风 風) : Releasing anything...

R: During 闭关 (retreat)

Wind (Feng 风 風) : Later that time, confirmed was achieving the...

L: How long did you release?

Wind (Feng 风 風) : You mean directly...

L: Yeah, released continuously for...

Wind (Feng 风 風) : I released for one...

L: Always in 闭关 retreat releasing...

Wind (Feng 风 風) : Yes, continuous releasing 24/7 . At that time, I was like this: So the whole process, I thought it was... This is indeed my experience. The method is very simple. The Six Steps...

— Wind 2020.12.29

"Wind on the Six Steps" Series "Wind on the Six Steps" Release Included in Topic # "Wind on the Six Steps"

► Wind (Feng 风 風) : I saw Lester Levenson... 2020.10.18

Wind (Feng 风 風) : I decided to go... seventy or eighty percent... I saw Lester Levenson... Because the only source of happiness... By implementing the Six Steps, you will... (Wind then quotes...) When you release psychological... However, a part of our mind... 24 hours a day. If your basic... To become what you are, it is not... Now, all of you here... You are willing

to become... I say you are foolish... If you do it... If you don't do it... But the choice is yours. In the next moment, you... Is it to choose to be smart, or... I'll give you the answer... So, you hear me... What am I? The world is... After everything ends, I lie between you and your... I don't think I can...

Wind (Feng 风 風) : Can watch repeatedly...

Hui Zhi Lan Xin: Wind, is it necessary to...

Wind (Feng 风 風) : Being able to perceive wanting approval is (wanting)... Saying "release until later," is that...

Yan: Why did I yesterday...

Wind (Feng 风 風) : Finally regarding this...

Yan: Yes, I have a purpose...

Wind (Feng 风 風) : Your understanding... Why doesn't the course... Because "how" contains a kind of... For example, you ask yourself now... So, say it again, you all... The first step is "You must want..." The second step, make the decision for freedom... The third step is all... The fourth step is continuous... The fifth step is initially... The sixth step is also what we... If you thoroughly achieve...

Group Friend: Rely on releasing to get...

Wind (Feng 风 風) : Control is a good thing...

Chu Xia: May I ask, every time...

Wind (Feng 风 風) : Just need to use release...

D: Wind, I released on one thing...

Wind (Feng 风 風) : Obviously, you haven't yet... I went to release continuously...

"Wind on the Six Steps" Series Original "Wind on the Six Steps" Release Included in Topic # "Wind on the Six Steps"

01 ► Decide to release... 2020.10.24

hai: How is the second step...

Wind (Feng 风 風) : The second step is just... Wanting freedom and deciding... When a wanting control... Wanting control and approval...

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If you truly decide for freedom, you will do it immediately; if you truly decide for freedom, you won't stop until you reach freedom

2020.10.23

Wind (Feng 风 風) : The first step is wanting freedom. The second step is deciding for freedom. If you just decide to feel good, or achieve some material goal, then you will stop once you get it. If you decide for freedom, you won't stop until you reach freedom. Because what you want and decide, you will take yourself there. In the second week of my releasing, I saw the Six Steps. I directly "knew" what the Six Steps were like and was certain they could take someone to the end.

Wind (Feng 风 風) : Deciding for freedom is not a prayer, not an affirmation. A decision is a decision. It's like right now you decide to walk from your seat to the

===== Page 24 =====

2021-03-12

(Image of a chat screenshot showing the conversation from 2020.10.23 about deciding for freedom)

Wind (Feng 风 風) : door. Once you decide, you will do it immediately.

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Wind on the Six Steps" Series 14 | Whether to decide for freedom is completely free will. No person, thing, or event can decide for you.

Original "Wind on the Six Steps" Release Method Diamond Island 2022-03-09 16:11
Included in Topic #"Wind on the Six Steps" Series 13 entries

2021.3.15

Tian Cheng: Jesus and Buddha are omnipotent. They also wish to help us attain freedom. So why don't they just help us directly?

Wind (Feng 风 風) : I've answered this question many times. Of course they could, but they choose not to.

Tian Cheng: Why?

Wind (Feng 风 風) : They do not offer forced help. When you choose freedom, you naturally become free.

Tian Cheng: So, the only simple reason we are not free is that we don't actually want freedom???

Wind (Feng 风 風) : Yes.

Tian Cheng: That's why masters don't force us.

Wind (Feng 风 風) : Lester Levenson said many times, as long as you want freedom, nothing can stop you. Achieving the first step, you automatically fall into the last five steps. Achieving freedom can be as simple as **will it**, and then you are free. Not wanting freedom is the only reason you are not free.

Tian Cheng: If I truly wanted freedom, but I didn't have the Release Method or any other method, could I still reach freedom?

Wind (Feng 风 風) : If you truly wanted freedom, you would already be free.

Tian Cheng: So, instantly transform from an ordinary person to a sage? Is that possible? Has anyone in history done this?

(Note: Wind used a passage from Lester Levenson in TheWay3 to answer Tian Cheng's question above)

Student: I have a question, because this is what I went to do last night... I reached a critical point, which left me somewhat confused. Should I not even have the will?

Lester Levenson: Yes, if you can be without being the **doer**.

Student: But at that point...

Lester Levenson: The key here is whether you can be without being the doer. If you cannot be without being the doer, then will is useful. Will is effort, the effort to undo effort. But there is a power within, which is the power of will. You can use it to reduce will. Now, it's good that you have will. Because if you are truly determined, you could release everything at once. I haven't yet seen the first person who did this. OK, so what is your question now?

Student: You just answered it, thank you.

Tian Cheng: When a person truly wants freedom, can a master use his omnipotence to help him attain freedom?

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Wind (Feng 风 風) : Yes, that would be very simple. If you truly want freedom, you actually don't need to ask anyone for help. You will directly achieve the first step, directly enter **Nirvikalpa Samadhi**. Those who want freedom are already free. Those who remain are those who don't want freedom. Actually, it's very simple. Judging whether a person wants freedom is very simple.

Tian Cheng: So, there's no need to force others to learn?

Wind (Feng 风 風) : Yes, absolutely no need.

Tian Cheng: Because when they truly want freedom, they can achieve it anytime? Masters will also help them, no matter which world they are in?

Wind (Feng 风 風) : Yes. The mind always thinks it's doing something important. This is very interesting. The mind thinks it's saving the world. But in fact, everyone is **Infinite Being**. No one needs to be saved, no one can be destroyed.

Tian Cheng: "Judging whether a person wants freedom is very simple." Teacher, what do you mean by judging?

Wind (Feng 风 風) : Suppose someone says they want freedom, but they are not free. Then you know it's false. This is what I mean by judging.

Tian Cheng: Oh, you mean me. That's why you said shouting slogans is useless.

Wind (Feng 风 風) : Those who want freedom are already free. (Note: Wind forwarded a passage from Chapter 17 "Total Responsibility" of "*The Ultimate Freedom Path*")

Q: Getting rid of subconscious habits is not easy because they always sneak attack. Sometimes you can't realize you're being controlled by them.

Lester Levenson: It depends on the intensity of your will. We have infinite power, infinite will. When your desire is extremely intense, liberation can be attained instantly.

Q: That sounds easy.

A: That is the easiest method. Just desire it! This is possible for each of us because we are infinite and thus possess infinite willpower. The reason we can't achieve it is that our will is not strong enough; we desire more to be a limited body.

Tian Cheng: Teacher, the ultimate method "Who am I?" — almost no one on this planet can use it. Is it because almost no one truly wants freedom? Or other reasons?

Wind (Feng 风 風) : It's precisely this reason. The will is not strong enough. Therefore, a gradual, scientific method is needed. You can, bit by bit (through releasing), confirm your gains, confirm the source of your happiness, to turn your direction. But with inquiring "Who am I?", as long as you get interested in something else before obtaining the answer, you have to start over. All previous efforts are wasted. Some people just stare at that sentence, turning it into a kind of meditative practice. The Release Method encourages you to get everything you want and also provides simple and easy specific methods. It can get you to the destination fastest. Other methods, due to varying degrees of conflict with worldly direction and guidance in behavior, may take you several lifetimes to learn. If you want to achieve freedom in this lifetime, use the Release Method. If you don't mind achieving freedom in future lifetimes, you can use other correct methods. Those also help, but slowly.

Lester Levenson: Before you entered this body, you were already prepared to carry out what you had preset for it. There is no free will in worldly life. However, you do have free will in the matter of identifying with your true self or identifying with the body. If you identify with this body, you will get into trouble.

So free will is a choice of identification. Knowing this makes life easier because you no longer struggle; your purpose becomes correct identification.

Wind (Feng 风 風) : You only have free will in one thing: choosing to identify with your body or with Infinite Being. In other things, any thing, there is no free will. Every thought of yours is driven by past programs. What you want, what you

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dislike, depends on the tendencies of your programs. Only one thing is completely free will — at any moment, you can identify with your Infinite Being. Releasing is the way.

"Wind on the Six Steps" Series 2 | How I Did It

Original Yi Man Release Method Diamond Island 2022-02-10 16:08

Included in Topic #"Wind on the Six Steps" Series 13 entries

Hi - Welcome to the Island - When you turn inward, you will find all happiness there -

00

Read with Questions Active Learning

Yes, you can read the entire book "Wind on the Six Steps" with the following questions, and finally write down the answers on how to implement the Six Steps to remind yourself.

- 1) How to achieve and accomplish the first step?
- 2) How to achieve the second step?
- 3) How well do I use the third step? Do I set goals to achieve or use Lester Levenson's guidance on freedom to constantly be aware of feelings and release?
- 4) How to achieve the fourth step?
- 5) How well do I use the fifth step?
- 6) Do I use the sixth step to check my releasing? Do I experience the sixth step?

After reading this book, please write down your practical version of the Six Steps used for daily self-reminders to release (see page 27 of "Wind on the Six Steps" for reference). When you encounter mental confusion, don't know how to release, feel your release is off, or stop releasing, use this page to remind yourself and pull yourself back to the correct direction.

After writing it, you can also copy it onto another sheet and paste it in a common place.

Yi Man: Regarding the practical process of the Six Steps, I have written many versions for myself. The two pictures below are two versions I once used for myself, for your reference. It is recommended that you create a simplified practical version suitable for guiding your own release based on Wind's sharing on the Six Steps, to facilitate daily reminders.

Why write down the process for guiding yourself to release on paper to remind yourself?

1. Our brains **don't like ambiguity**, don't like uncertain things. When we want to release but are unclear about the process, the brain will use this ambiguity to persuade you to do something that seems easier (like opening your phone to scroll through videos). Sometimes we are not lacking motivation, but rather lacking clear

steps for doing something. Writing a clear process for guiding release on paper eliminates the ambiguity about how to practice releasing, allowing you to directly follow the process, which can greatly improve focus and action.

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2. Don't underestimate our **habitual tendency to avoid facing feelings**. Before entering a stable state of continuous release, we often easily stop releasing when we feel good. The practical process of the Six Steps can remind us to continue releasing and not to easily find opportunities to stop.
3. When we **stop releasing for a long time for some reason**, and suddenly want to release but don't know where to start, the previously written process can quickly tell me what to do, pulling us back to the Six Steps to start releasing again.
P.S.: You can buy a folder with transparent insert pages (many styles available at roadside stationery stores or on Taobao) to collect your self-written materials about releasing (process, gains, important reminders), organize them together for easy access anytime.

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11:25:19

**Just be aware of the current now-feeling and release 24/7.
Do not do anything outside the Six Steps**

Why is the Six Steps said to be a map, a navigation?

What is the biggest function of navigation?

To point yourself in the correct direction to reach your destination, to check if you have deviated from the correct path.

Walking on the Six Steps while releasing means all actions do not deviate from the Six Steps.

11:37:30

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At the beginning of releasing, we might think of mixing in other behaviors as an aid to releasing, such as practicing awareness, practicing Vipassana, practicing meditation, etc. But with the Six Steps as a reminder, you know these are unnecessary. Lester Levenson summarized everything that needs to be done (after learning to release) (to reach ultimate freedom) in the Six Steps.

This is why Wind often says that reaching freedom does not require anything outside the Six Steps.

Combining methods does not promote releasing; it only weakens the effect of releasing.

It's not about riding two horses at once to reach the destination faster.

Keep it simple

Learn the releasing process, then often remind yourself with the Six Steps.

Be aware of the current feeling and release.

That's it.

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Untitled 2021-12-02 The Shortcut to Freedom Read 14 Trans 2

Wind (Feng 风 風) : During your releasing process, the mind is what hinders you.

===== Page 32 =====

2021-02-22

(Image of a chat screenshot showing the conversation from 2021.2.22 about following the process, just releasing well this one time)

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33

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Untitled

Release Method Diamond Island 2021-12-31 12:43

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2020-10-30

Wind

7:47 PM

The peak is unshakable calm, absolute tranquility that cannot be disturbed by anything.

Wind

7:47 PM

It is freedom.

Wind

7:48 PM

It is **omniscience, omnipotence, omnipresence.**

Wind

7:48 PM

It is **Infinite Being**.

Wind

7:48 PM

As long as you are not omniscient, not omnipotent, not omnipresent, you haven't reached the peak.

Wind

8:19 PM

Omniscient, omnipotent, omnipresent.

Wind

8:19 PM

This is enlightenment.

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2020-12-22

Wind

20:56:24

Regarding questions like "Can I achieve xx?", I hope you can remember Lester Levenson's words:

Wind

20:56:50

every impossible, no matter how impossible, become immediately a possible, as you completely released on it.

Wind

20:57:17

Every impossibility, no matter how impossible, immediately becomes possible, as long as you completely release on it.

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2021-03-13

Wind 18:43:27 The most complete map is the Six Steps themselves.

Wind 18:51:58 The Six Steps are already the least simplified; they take care of every aspect. Because it could be even more simplified.

Wind 18:52:30 Which is what Lester Levenson said: **release all feelings, your mind quiet, that's it.**

Wind 18:52:51 If you want a complete map, it is the Six Steps.

Wind 18:53:07 Accomplish each step, and you succeed.

Wind 18:53:41 You don't need anything else. You only need to remind yourself to keep it simple.

Wind 18:53:56 When you complicate it, you are heading towards failure.

Wind 18:54:07 Because you are moving towards accumulating mind, which is the opposite of releasing.

Wind 18:55:58 More simplified is Lester Levenson's sentence.

Wind 18:56:12 *Release all feelings, your mind quiet, and you have arrived.*

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Untitled 2022-02-18 The Shortcut to Freedom Read 8 Trans 1

"Whose program is this?" he asked me when I told Lester Levenson I was stuck on a program.

"Mine," I replied cautiously.

"Then, only you can remove it. You put it in yourself, so only you can take it out."

— *Me and Lester Levenson (book by Stephen Seretan, a student of Lester Levenson)*

"Wind on the Six Steps" Series 3 | Use the First Step of the Six Steps to Remind Yourself to Release

Original "Wind on the Six Steps" Release Method Diamond Island 2022-02-13 19:59

Included in Topic # "Wind on the Six Steps" Series 13 entries

Use the First Step of the Six Steps to Remind Yourself to Release

Wanting freedom more than wanting control and wanting approval, we will be willing to release all feelings that limit us. Wanting control and wanting approval more than wanting freedom, we will stop releasing. So the first step is very important. It's not just a phrase; it

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2020-11-07

(Image of a chat screenshot showing the conversation from 2020.11.7 about applying the first step - wanting FREEDOM above all else)

is a reminder for when we are unwilling to release.

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Wind (Feng 风 風) : Now, are you more willing to remain stuck in wanting control, or are you more willing to release them and be free?

D: Of course I want freedom.

Wind (Feng 风 風) : So, compared to controlling these feelings, you want freedom more?

D: Yes.

Wind (Feng 风 風) : Can you let go of the wanting to control it?

D: Stuck.

Wind (Feng 风 風) : Do you want to keep controlling this stuckness, struggle with it endlessly, or do you want freedom? (Laughs)

D: Want freedom. Released.

Wind (Feng 风 風) : Now can you see this wanting to control? Has it left?

D: It left.

Wind (Feng 风 風) : This demonstration is the use of the first step, the first of the Six Steps. If you get stuck, use the fifth step. If you are unwilling to release, use the first step.

"Wind on the Six Steps" Series 4 | Do I want freedom now, or do I want control and approval?

Original "Wind on the Six Steps" Release Method Diamond Island 2022-02-13 19:59

Do I want freedom now, or do I want control and approval?

L: Suddenly thought I could try just being aware, and not releasing anymore. This way, I can cure my habitual tendency to control, my bad habit of forcing release.

Wind (Feng 风 風) : I think don't do this. This is also wanting control. If you don't face that stuckness, you let it run you. Use the releasing process to deal with habits. Don't do anything outside the Six Steps.

"Just being aware" — what will happen is that you will maintain a superficial calmness, which is also being stuck. Internally stuck, just you refuse to look at the feeling of being stuck. Don't fear the habit of getting stuck. Allow it to surface so you can release it.

L: Right, thinking about it, that's the case. I'm so worried I can't sleep because of this stuckness. I want change too much, including wanting a breakthrough in releasing too much.

Wind (Feng 风 風) : When the feeling of being stuck comes up, you have a strong tendency to want to change it.

L: Yes.

Wind (Feng 风 風) : Your thoughts at this moment are driven by that wanting to change. Any attempt by the mind to modify the process stems from this reason. Can suppressing the feeling solve the inertia? Not facing the stuck feeling is suppressing it back down.

L: Right, I still need to follow the process to release.

Wind (Feng 风 風) : Inertia is just a feeling driving it. Programs are feelings. Return to the third step of the Six Steps: all feelings are wanting control and approval. Release them.

L: Okay, I'll go try releasing again.

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Wind (Feng 风 風) : The Six Steps are the tool to get us on the path. Use it to replace the mind, use it as our mind.

L: Suddenly realized I still can't recite the Six Steps.

Wind (Feng 风 風) : Keep them in hand, keep them nearby. No need to memorize them.

First step: want freedom more than want approval and control. If you can't do this, many feelings may not even surface. At this moment, if you want control and approval more than you want freedom, you won't release. At this moment, you must decide to release that wanting to control which is causing the stuckness. Make a decision that surpasses it. Allow it to surface and leave, then proceed. Allow yourself to be aware of the current feeling. It is wanting control or wanting approval. Let it leave.

L: I suddenly became aware of the desire to control my "always getting stuck." I only knew about it before, but couldn't perceive it.

Wind (Feng 风 風) : You have to make a decision to surpass it to be able to perceive it.

L: Could it be that the will to release the stuckness isn't strong enough, the decision isn't made, because it feels too difficult?

Wind (Feng 风 風) : Because wanting freedom hasn't surpassed wanting control, so you let it stay inside.

L: Right, just now, upon seeing that wanting freedom must surpass wanting the world, I suddenly perceived it. So magical.

Wind (Feng 风 風) : It's really simple. The answer is in the Six Steps.

L: This is the first time I've truly used the Six Steps.

Wind (Feng 风 風) : You can understand it as: "wanting to release it." If you want control and approval more than you want freedom, you will suppress it inside; you won't let it out. Only when you want freedom will you allow it to surface.

L: It feels like this desire is right on the edge, but I couldn't see it before. Now it's easy to perceive.

Wind (Feng 风 風) : So, make sure you achieve the first step. I didn't emphasize it before because I thought it was common sense.

L: I hadn't even thought about it. I just glanced at the first step, didn't even consider whether I could achieve it or not.

Wind (Feng 风 風) : But Lester Levenson said the first step is the most important step, so it should be emphasized.

L: I couldn't appreciate it before, but now I truly deeply understand it.

Wind (Feng 风 風) : In this context, it's simple. Do you want to release that stuckness now? If you want to, you will decide to do it. You will allow it to surface, instead of letting wanting control stay inside and run you.

L: Right. I want to release this stuckness. I'll go try directly.

Wind (Feng 风 風) : Not a single step of the Six Steps can be ignored. If one step isn't achieved, you will stagnate. You can't say, "ignore step X for now," and then releasing becomes impossible.

L: I had the subconscious that my releasing isn't deep enough yet, so I don't need the Six Steps. No wonder I never specifically used the Six Steps.

Wind (Feng 风 風) : Let me give a very simple example of using the first step: When you want to talk to someone, assuming you have wanting approval, at that moment you stop releasing. A wanting approval is running you. If you remind yourself of the first step: I want freedom more than I want approval and control, you can make this wanting approval surface. Otherwise, you will go talk, letting that wanting approval stay inside and run you.

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1: Yes, I understand this usage a bit better now.

Wind (Feng 风 風) : Not a single step is redundant. So try to understand the Six Steps thoroughly, to be completely clear, so you can continue releasing continuously. If you have even a shred of doubt about the Six Steps, feel free to speak up, because I am very clear about the Six Steps now.

Y: Wanting freedom means wanting to get rid of all feelings?

Wind (Feng 风 風) : Get rid of all limitations, all feelings.

"Wind on the Six Steps" Series 5 | How to Achieve the First Step "Wanting Freedom More Than Wanting the World"? (Part 1)

Original "Wind on the Six Steps" Release Method Diamond Island 2022-02-14 22:26

Included in Topic # "Wind on the Six Steps" Series 13 entries

Let's first look at what Lester Levenson said about the first step.

Lester Levenson: Yes, that's the first step, and it's the first step of the method, isn't it? You must want freedom more than you want this world.

Let me change the wording slightly, but this is indeed how it originally was. Because it seemed to have no tangible meaning for people, we modified it to "you must want freedom more than you want approval and control," because wanting approval and control equates to wanting the world. But I think it's better to use "you must want freedom more than you want the world."

If you accomplish that, your actions will then be: turning your direction away from the world, focusing back on yourself, doing what needs to be done to disengage from the world, allowing your infinite being to simply be present here. So the first step is you must want freedom more than you want this world.

— Excerpt from the way part 1

How to Apply the First Step?

Now, do I want freedom, or do I want approval and control?

You can want control and approval, but you must want freedom more than them. At this moment, if you want control and approval more than you want freedom, you won't release.

Actively apply the first step to remind yourself to release.

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2020-11-07

Figure 2: "Chat history" showing the dialogue from 2020.11.7 about applying the first step

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How to Thoroughly Achieve "Wanting Freedom More Than Wanting the World"? How to Turn Yourself Towards Freedom?

Sharing 1: By continuously releasing, continuously acknowledging your gains, and acknowledging your source of happiness

Sharing time: 2020.11.17

Wind (Feng 风 風) : The way to turn direction in the Release Method is by continuously acknowledging your **gains**. When you gain benefits through releasing, you will want to release.

For example, if you have an exam today, and you have experience studying hard and succeeding in the past, you will study hard. But if you succeed once through releasing, you will start releasing. You need to acknowledge that all your gains come from releasing.

get everything by releasing only. Getting benefits early on is very important; let gains support you in achieving higher gains.

Simply put, only when you see the world (=) **suffering**, and all happiness comes from within, will you turn direction and achieve the first step. As long as you believe there is happiness in the world, you will stop and pursue it.

If you often listen to audio and watch videos, you should often see Lester Levenson asking two questions: one is "Have you ever experienced an inner picture changing, and the outside changing immediately?" and the other is "Have you ever discovered that all happiness comes from within?"

You truly only **discover** this point, and then you will achieve the first step. In classical texts like the Agamas, it is expressed as seeing suffering, seeing the origin of suffering. But Lester Levenson casually said it in plain language, and you might overlook it.

So turning direction is really not done by shouting "I want freedom," but by bit by bit acknowledging that your gains come from releasing. Nothing is outside the Six Steps.

You cannot just resist the world, detest the world; that is useless. Unfortunately, when most people shout "I want freedom," they are suppressing their aversion to the world. But **aversion and attachment are the same thing; they are two directions of desire.**

(Wind (Feng 风 風) : Aversion and attachment appear together. When you detest the world, you don't really want freedom. You think this world is not good enough, you want a better world.)

You must truly achieve the first step at the experiential level for it to work. By continuously releasing, continuously acknowledging your gains, acknowledging your source of happiness. OK, release, from gaining a little benefit to gaining all benefits. There's nothing else to say.

Sharing 2: You have always been trying to find happiness in the external world. Use desired goals to evoke feelings and release. Continuously acknowledge the source of happiness until you experience that the source of all happiness is "the mind becoming quiet, allowing the inner infinite being to manifest more." Then you will turn direction, thereby achieving the first step.

Sharing time: 2020.11.17

Z: Wind, in these past couple of days of releasing, I've experienced that wanted things actually bring me a lot of resistance, and unwanted things I feel have "benefits." These external wanted/unwanted things are because I gave them meaning; they are illusions. May I ask how to proceed next? Should I continue with goal processes etc., to pull out more opposing programs?

Wind (Feng 风 風) : If you have something you want, go and achieve it. This is what Lester Levenson taught you. The more you gain, the more you can discover the true source of happiness. When you truly do it, you won't even need to think about this question. You won't need to think about whether you want freedom or the world; your every subsequent action and choice will naturally tend towards freedom.

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But as long as you still retain the possibility that "there is happiness in the world," you won't achieve it. You will subconsciously go elsewhere to seek happiness, and this constitutes your goal; you need to use this goal to pull out the program.

Only by achieving the goal will you discover that the program has been running you, and your direction will truly turn. The first step is not a slogan; the Six Steps are a very perfect map.

You need to confirm your gains through releasing until you discover that all happiness comes from one thing — **Infinite Being**. Discover, as Lester Levenson said, **the world is completely miserable**.

Z: So, when you say achieve the desired thing, this 'wanting' is still directed towards the world. Is this a necessary path to confirm gains?

Wind (Feng 风 風) : If you suppress it, it will always be inside affecting you, and you will never achieve the first step. When you achieve the goal, you will find that you haven't obtained the imagined happiness. At this point, it will evoke the next goal, the next wanting towards the world. When you achieve that, you find you still haven't found the happiness you wanted, so your desire moves to the next goal.

You will continuously rise, continuously confirm the source of happiness, until you experience that the source of all happiness is "your mind becoming quiet, allowing the inner infinite being to manifest more." Your direction will then turn. This is the complete accomplishment of the first step, and freedom becomes your only goal.

Next, as Lester Levenson said, you will automatically fall into the last five steps. That's it.
(Laughs)

Z: Okay, I understand. If I don't go and achieve it, I am actually suppressing it, still being run by the three major desires.

"Wind on the Six Steps" Series 6 | How to Achieve the First Step "Wanting Freedom More Than Wanting the World"? (Part 2)

Original "Wind on the Six Steps" Release Method Diamond Island 2022-02-14 22:26

Included in Topic # "Wind on the Six Steps" Series 13 entries

Hi~Welcome to the Island . When you turn inward, you will find all happiness there -

Sharing 3: We have always been trying to find happiness in the external world. Cultivate the habit of "getting everything only through releasing." By implementing the Six Steps and continuously releasing to obtain every thing you want, until you truly experience that happiness originates from the infinite within, you will spontaneously stop seeking happiness in the external world. You will naturally "want freedom more than you want the world."

Sharing time: 2020.12.9

Wind (Feng 风 風) : Lester Levenson also explained in detail that there are two drivers for growth: one is pain, like someone whipping your body from behind; the other is happiness.

What is the only source of happiness? It is the mind becoming quiet, allowing your Infinite Being to manifest a little more. Is the happiness you get from food coming from the food? No. It's that when you chew food, the mind temporarily becomes quiet. Is the happiness you get from sex coming from sex? No. The reason sex can make people happy is that it can temporarily make the mind very quiet for an instant.

The first step of the Six Steps is essentially very simple. Completely achieving it is not easy, but the way to approach it is simple. I'll post a summary from Lester Levenson in the way2:

Lester Levenson: So, what do you need to do? I summarized it in the previous four days of the course.

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Lesson one is you have to want freedom more than you want this world. Consequently, you should get all your happiness from within yourself, getting it only through releasing. This is lesson one.

Lesson two is: You must make the decision for freedom, and then you do it (release). Actually, if you decide for freedom, you will do it. It's simple. If you are not free, then you haven't made the decision for freedom. Because once you make the decision, everything you do afterwards will be directed towards freedom. The most basic thing is to release continuously.

Lesson three is to directly face the fear of death and release it. Release the fear of death directly. As you know, underneath wanting approval and control is the fear of death. So, get rid of this deepest driver, and you're done.

The fourth is, from now on, get everything you want through releasing. I guess this is the most practical one among these four.

How successful are you now? Most of the time, are you still doing things with the perspective of the **ego**? Remember, when we do things through releasing, it is effortless. If you exert effort, it is driven by the ego.

Wind (Feng 风 風) : Lester Levenson's favorite is the fourth: get everything you want through releasing. Why? It's simple. Free being is completely desireless. If you still have wants, you are not free.

Can suppressing your wants make you completely desireless? No. It will only let your desires drive you from the subconscious level, causing you to detest this world, which leads to an even stronger expression of desire. Therefore, you only release them. Write down all your wants and achieve them all through releasing. Suppressing desire is not desirelessness.

Z: Wind, during the process of releasing on a goal, I reached a stage where I no longer have wanting for the goal itself. I perceived that I actually just wanted safety, and I released that. It seems I no longer care whether the goal is achieved. At this point, do I still need to pay attention to whether it is actually achieved? Must I release until it is achieved? (I no longer need this goal. Do I still need to release on it?)

Wind (Feng 风 風) : Therefore, you need to release the wanting to control it a few more times. You need to release until you are completely certain it will be achieved. The biggest function of goal releasing is not the goal itself; it is to make you understand that you are the master of matter. You have to prove to yourself that you have that ability. If you truly don't want this goal anymore, then switch to another one you truly want. But you must achieve it. You cannot keep procrastinating. You cannot let failure become the norm.

You can release on whatever you want most right now, achieve it, and then you will discover that it cannot bring you happiness. You continue forward, releasing on a new goal. You will find that there is no happiness in this either. In the end, you will have only one direction left: freedom. Why do this? Because right now, you only know the source of happiness theoretically, not through actual experience. Before you truly experience it, no matter how much you shout slogans for freedom, your actions will run counter to it.

The more you release, the more you feel obstacles. This is normal. The deeper you go, the more you will encounter some stubborn programs. At this point, just remember the Six Steps. Treat each release as if it were your first release. Any feeling is just a feeling. Yes, go experience it, using Lester Levenson's favorite teaching.

Z: This inspires me. Let go of the mind's various attempts to figure things out (wanting control).

Wind (Feng 风 風) : Shouting slogans for freedom now is useless. Because if you see an attractive person of the opposite sex, delicious food, a nice house or car, or even an interesting video, you will still be drawn away. Do you want to know why you are drawn away? Because at the experiential level, you believe there is happiness in those things.

Repeating theory ten thousand times on the conscious level cannot truly turn your direction. But if you truly discover that the source of all happiness is one thing (the mind becoming quiet, your Infinite Being manifesting a little more), then you will turn direction.

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So, Lester Levenson thinks the most practical way is for you to get everything you want through releasing. Why? Because you live in wanting. You want this, you want that, non-stop. This will keep you releasing continuously until you release all wants. Through releasing, only through releasing.

(Wind then quoted a passage from Chapter 2 "Problems and Solutions" of "*The Ultimate Freedom Path*")

Q: She has to go out and find a job, go to an agency. She can't just sit around and wait!

Lester Levenson: I would say that what she truly needs to do is let go and become her true self. This way, even if she were locked in a room, what she wants would automatically come. Don't wait, don't do anything else, just release the wanting to feel like a doer. You already know everything is perfect. Then even the slightest thought will manifest. "God" is infinite, real. If you release, whatever you think will manifest because you have activated your own infinite power — your **true self**. Nothing can stop it!

Q: But at the same time, you also have to take action.

Lester Levenson: No, I'm saying the opposite. I'm saying lock yourself in a room, put a lock on the outside. If you do as I say, you will find it works, and it must be so. Nothing can stop it because the Omnipotent has been activated!

Wind (Feng 风 風) : Lester Levenson's meaning is quite radical. He means that you only need to release, lock yourself in a room, and it will still manifest. So pay attention to this. It has nothing to do with action. You don't need to consider how to act concretely at all. When you find yourself considering action, notice that your feeling is still "I don't have it," and continue releasing. Just do it directly, don't delay.

Z: Stubbornly, there's "not believing in pie-in-the-sky," even doubting the Release Method. Should I release the wanting to control this doubt? This is a big blockage for me. I can't proceed when I get here.

Wind (Feng 风 風) : This is just a feeling, isn't it?

Z: Yes, doubt - fear. Thank you! Everything is just feelings.

"Wind on the Six Steps" Series 7 | How to Achieve the First Step "Wanting Freedom More Than Wanting the World"? (Part 3)

Original "Wind on the Six Steps" Release Method Diamond Island 2022-02-16 22:57
Included in Topic # "Wind on the Six Steps" Series 13 entries

Hi- Welcome to the Island- When you turn inward, you will find all happiness there-

How to Achieve and Accomplish the First Step "Wanting Freedom More Than Wanting the World"? (Part 3)

2020.11.28

Tian Cheng: Wind, are you there? I'd like to hear you talk about practical experiences regarding **Nirvikalpa Samadhi**. (Note: Completely achieving the first step of the Six Steps corresponds to "**Stream-Entry (Sotapanna)**" in the Agamas, and "Nirvikalpa Samadhi" in yogic science. Two passages from Wind explaining Nirvikalpa Samadhi are inserted here.)

[2020.12.11] Wind (Feng 风 風) : Nirvikalpa Samadhi is actually the complete achievement of the first step of the Six Steps. Why? Because you only completely achieve it at the moment you touch the infinite.

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Continuously touching the infinite through releasing will suddenly reveal that those **seeds (bija)** no longer have power. All your motivation to seek happiness elsewhere disappears. Because you have experienced at the experiential level that the only source of happiness is the infinite. At that point, the seeds no longer function.

If you haven't touched infinite consciousness, you will always feel there is happiness in the world. As long as you feel there is happiness in the world, your direction can still turn towards the world. It's very simple.

[2020.11.19] Wind (Feng 风 風) : You will no longer be tempted by the ego; you will completely tend towards freedom. This is the first step of the Six Steps. In yoga, they call it Nirvikalpa Samadhi, the beginning of true work. If you haven't reached here, you can still regress. If you have reached it, you will not regress. Truly achieving the first step means you will not sink back. **Stream-Entry (Sotapanna)** , no more retreating.

The insight into the source of happiness will lead you to achieve the first step. After this, every decision you make is inward, releasing your bonds, moving towards your true being.

Wind (Feng 风 風) : I only learned about this term (Nirvikalpa Samadhi) later. I studied Southern and Northern Buddhism for many years. To read the Pali Canon, I specifically learned Pali. So, at that time, I immediately revisited the Agamas and deeply understood the meaning of "**Stream-Entry**" in the Agamas. When you completely achieve the first step of

the Six Steps, every tendency and choice leads to freedom. The wisdom of seeing suffering (**dukkha ñāṇa**) is the precursor to achieving the first step. You will see that the direction of the world = suffering, and the direction of freedom — Infinite Being is the only source of happiness. Then you will spontaneously stop all attempts to find happiness by crashing against the world.

Tian Cheng: How can one quickly achieve the first step experientially? i.e., the Stream-Entry stage.

Wind (Feng 风 風) : Implement the Six Steps. The easiest step to overlook in the Six Steps is the sixth step. But the sixth step is precisely the key to achieving the first step. Because you are factually seeking happiness in the direction of the world at the experiential level. So, you need to practice Lester Levenson's favorite teaching: **get everything by releasing only**. Every time you want something, achieve it through releasing. This gain will make you want to release more. Continuously acknowledging your gains will keep you releasing continuously. Until you find that your goals are achieved one by one, yet you are still not happy. Then you will, at the experiential level, "discover" that things fundamentally cannot bring you happiness. Immediately, a change in flow occurs, a complete change in the direction of life. You completely turn direction. This is the complete achievement of the first step: wanting freedom more than wanting the world. Then, as Lester Levenson said, you will continuously fall into the last five steps.

2020.10.23

Mini: Will children and family affect one's progress towards freedom?

Wind (Feng 风 風) : No. Lester Levenson said the only thing hindering your freedom is you not wanting it. This is the only hindrance.

2020.11.26

Wind (Feng 风 風) : A person who has attained Nirvikalpa Samadhi is like having a cosmic-level Google with infinite knowledge.

Tian Cheng: Have they reached omniscience?

Wind (Feng 风 風) : Not like a master's complete omniscience, but they can access omniscience at will, and can decide to retrieve knowledge from Samadhi anytime.

2020.12.23

Z: Will turning from the world inwards naturally lead to the super Google?

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Wind (Feng 风 風) : Yes. You know the only source of happiness is Infinite Being. Other directions don't work. All your decisions will then head towards it. This will lead you to immediately attain Nirvikalpa Samadhi (Infinite Being where seeds no longer function). In Infinite Being, you can know all things. That's what the cosmic Google analogy means. When you release until "the only source of happiness is Infinite Being" becomes your complete experience, you will naturally stop all actions seeking happiness anywhere in the world. At this point, your flow changes direction. You automatically enter Nirvikalpa Samadhi. Once entered, you won't come out again; you won't retreat because the seeds for retreat have no more power.

Z: Feeling fewer and fewer wants and things you want to do. Things that originally seemed very serious, you no longer want to do them. Moving towards the direction you mentioned.

Wind (Feng 风 風) : Implement the Six Steps. This way, you can get all happiness from within, or turn direction by achieving goals through releasing, **get everything by releasing only**. This also keeps you walking on the Six Steps.

2020.11.27

Zai Yan: How to achieve the first step? Is it an intention, or a result of releasing?

Wind (Feng 风 風) : It is the result of continuously implementing the Six Steps. This can be done through a guidance in the way, like getting everything you want through releasing. When you do this, you will slowly discover that what you seek in everything is happiness. And the only source of happiness is the mind becoming quiet, allowing Infinite Being to manifest more. Therefore, you will increasingly tend towards freedom. At this point, you will naturally give up attempts in other directions. All your life force concentrates in one direction. Only one goal remains, and that is freedom. This completely achieves the first step, and you will naturally fall into the last five steps.

"Wind on the Six Steps" Series 8 | How to Achieve the First Step "Wanting Freedom More Than Wanting the World"? (Part 4)

Original "Wind on the Six Steps" Release Method Diamond Island 2022-02-20 13:20
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Hi~ Welcome to the Island (\clubsuit) When you turn inward, you will find all happiness there-

How to Achieve and Accomplish the First Step "Wanting Freedom More Than Wanting the World"? (Part 4)

2020.12.2

Hui Xuan: Teacher Wind, must the Six Steps achieve the first step first? But I don't know how to achieve it. Can the order of the Six Steps be swapped back and forth?

Wind (Feng 风 風) : The Six Steps are achieved through continuous releasing. You need to continuously get joy from the sixth step to achieve the first step. Initially, all Six Steps are useful:

When you don't want to release, remind yourself of the first step.

Then decide to release, this is the second step.

Directly release wanting control and approval, this is the third step.

Release continuously, maintain continuity, this is the fourth step.

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When stuck, release the wanting to control the stuckness, this is the fifth step.

With each release, feel happier and lighter, this is the sixth step.

Implement the Six Steps, do them continuously. This will slowly strengthen the motivation for freedom, thereby completely achieving the first step.

Hui Xuan: I think as long as you release, these Six Steps happen naturally, like breathing. No need for reminders, is my understanding correct? Is the first step considered an aspiration, the second step considered preparing for action based on the aspiration of the first step, steps 3, 4, 5 the action process, and step 6 the result of the action? Is this understanding correct?

Wind (Feng 风 風) : Reminders are needed. Because the Six Steps are easily forgotten. As soon as you are not in the Six Steps, you are not releasing continuously. If you are truly releasing continuously, you must be conforming to the Six Steps.

Hui Xuan: Releasing all the time isn't necessarily continuous releasing. Getting stuck and using the fifth step is also continuous releasing, right?

Wind (Feng 风 風) : Using the fifth step when stuck is also continuous releasing. If you are stuck and remain continuously stuck, that is not continuous releasing.

Hui Xuan: Reminding myself of the first step when I don't want to release doesn't give me much feeling. Conversely, reminding myself that I want to change, that I want everything to get better, gives me more motivation.

Wind (Feng 风 風) : That's also fine. Releasing can make you freer, and freedom includes everything. As long as it provides a motivation to release. Wanting approval will develop into wanting control. When you feel wanting approval, release wanting approval. After releasing enough wanting control, wanting approval becomes more apparent. After releasing enough wanting approval and control, wanting safety becomes more apparent. If you don't release wanting safety, wanting approval and control will be developed again, and so on, endlessly. So only by continuously releasing wanting control and approval, and then continuously releasing wanting safety, can you reach the end. Implement the Six Steps; everyone can be free.

Hui Xuan: Continuously releasing all the time means always being in the Six Steps, and you will be free.

Wind (Feng 风 風) : Yes.

Hui Xuan: As long as you are in the Six Steps, you are releasing continuously. Can it also be understood this way?

Wind (Feng 风 風) : Yes. Use the Six Steps to check; as long as you are in the Six Steps, you can be free.

"Wind on the Six Steps" Series 9 | How to Move Towards Freedom More Quickly

"Wind on the Six Steps" Release Method Diamond Island 2022-02-21 16:15

Included in Topic # "Wind on the Six Steps" Series 13 entries

How to Move Towards Freedom More Quickly?

(一) Use Releasing to the Extreme

2020.11.20

Q: I'd like to ask for your advice on how to move towards freedom more quickly.

Wind (Feng 风 風) : Use it continuously, use it to the extreme. I can't give better advice. I strongly suggest you use it in every matter. Utilize those goals, utilize continuous attainment to promote your releasing, to enhance your motivation to release. If you get used to using it for every goal you have, you will quickly reach that place.

(二) Value Goals

===== Page 51 =====

2021.1.2

Wind (Feng 风 風) : Value goals. Theoretically, you can aim directly for freedom. However, I know that most people who say they want freedom are actually suppressing their desire for the world. Why did Lester Levenson like the fourth guidance best (get everything only through releasing)? Because it is the most meaningful and practical for people.

S: You aimed directly for freedom, right?

Wind (Feng 风 風) : I did, but I also used that teaching. I wrote down everything I wanted.

S: I combine both approaches too.

Wind (Feng 风 風) : The previous few guidances can often lose practicality and become mere theory.

R: I can't do it yet (laughs). I'll get everything I want first.

S: Becoming a successful person is still necessary.

R: I also use the previous guidances – getting all happiness from within, facing the fear of death directly. I use them all.

(Wind shared the four guidelines from Lester Levenson in TheWay part 2)

Lester Levenson: So, what do you need to do? I summarized it in the previous four days of the course.

Lesson one is you have to want freedom more than you want this world. Consequently, you should get all your happiness from within yourself, getting it only through releasing. This is lesson one.

Lesson two is: You must make the decision for freedom, and then you do it. Actually, if you decide for freedom, you will do it. It's simple. If you are not free, then you haven't made the decision for freedom. Because once you make the decision, everything you do afterwards will be directed towards freedom. The most basic thing is to release continuously.

Lesson three is to directly face the fear of death and release it. Release the fear of death directly. As you know, underneath wanting approval and control is the fear of death. So, get rid of this deepest driver, and you're done.

The fourth is, from now on, get everything you want through releasing. I guess this is the most practical one among these four.

How successful are you now? Most of the time, are you still doing things with the perspective of the ego? Remember, when we do things through releasing, it is effortless. If you exert effort, it is driven by the ego.

Wind (Feng 风 風) : Practicality, this is very important. Why did Lester Levenson say the fourth is the most practical? Because you often can't use the previous ones effectively.

R: I used the first one for a while; the drive it gave me wasn't as good as the fourth, but the first one already made me grow rapidly. (Laughs)

(三) Use Desired Things to Prompt Yourself to Release

2020.12.30

Wind (Feng 风 風) : You need to set a goal you truly want. It must have drive.

Q: Is 1 million money what I truly want?

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Wind (Feng 风 風) : Do you feel excitement about it?

Q: But after gaining freedom, you gain everything. So why not just head directly towards freedom?

Wind (Feng 风 風) : That's also possible. Aiming directly for freedom is also acceptable.

Q: What is your suggestion?

Wind (Feng 风 風) : You can write down everything you want.

(四) The Key Point is Whether You "Can" Achieve It

2020.12.13

Wind (Feng 风 風) : Suppose your goal is 1 million. Now you say you don't want money anymore. Fine. After you manifest the 1 million, throw it into the river. (Laughs) The key point is about **ability**, not the goal itself. Goal releasing is about bringing up opposing programs, allowing yourself to reach the position of master of mind and matter, reaching that level where you can effortlessly and perfectly achieve a goal. By the way, if you truly don't want that 1 million, just throw it away after getting it.

(五) Is Your "Not Wanting" Just "Not Daring to Think"?

2021.1.2

Wind (Feng 风 風) : Dare to think big.

Q: Through releasing, can I become a billionaire?

Wind (Feng 风 風) : Of course. A few days ago, a group member also felt they didn't want goals. Until I mentioned one to him: go to the world's top Eastman School of Music, find a blonde girl, and experience his favorite romantic life. He immediately got excited. So, dare to think big. Many people think they don't want the world simply because they don't dare to think about it; they are suppressing it. They feel it's impossible, so they don't want the world. This is not truly wanting freedom.

Q: I discovered that I was suppressing it. I felt it was impossible and didn't dare to think about it.

Wind (Feng 风 風) : **dare think big**, as Lester Levenson said. Dare to think big.

Q: But currently, I haven't even achieved a very small goal. Can I directly think big in this situation?

Wind (Feng 风 風) : If it's not a truly desired goal, you won't have the drive. One function of a goal is to give you the drive to release. That group member, after finding that goal which excited him, accelerated his releasing.

(六) Let the Goal Give You Continuous Motivation to Release

2021.1.8

Wind (Feng 风 風) : You can set any goal you want, as long as it provides you with continuous motivation to release.

Q: I don't need to practice with small goals first to accumulate momentum, right? As long as this goal helps me release continuously, it is meaningful for me. Is this understanding correct?

Wind (Feng 风 風) : Yes, if this is what you want most, then use it.

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Q: Understood, thank you.

(七) After Complete Release, Every Impossibility Becomes Possible

2020.12.22

Q: Teacher, can I heal a family member's illness through releasing? Or achieve other things, like regarding money, career, relationships, or anything else?

Wind (Feng 风 風) : Regarding questions like "Can I achieve xxx?" I hope you can remember Lester Levenson's words: **every impossible, no matter how impossible, become immediately a possible, as you completely released on it.**

PART 3 of 4

===== Page 1 =====

Appendix 2: Wind (Feng): Beyond the Six Steps, Nothing Else Is Needed. No Matter What Happens, It's Only the Six Steps. Thanks to Tiancheng for Organizing and Sharing.

Dialogue 1: The Path to Success — The Six Steps

Question: Teacher, can you tell me about your path to success?

Wind (Feng): The **Six Steps of Lester Levenson**.

Question: Why were you able to achieve it, while so many people cannot?

Wind (Feng): The Six Steps. Because you need other things, whereas I only need the Six Steps.

Question: So, one must act and do it.

Wind (Feng): The key is you don't do it. **Before long, you think of another mental question** and start studying it, just like this question.

There are no contradictions within the Six Steps. But if you pick apart Lester Levenson's words and distort them with your mind, you can always find so-called "contradictions." It will immediately steer you in the direction of limitation.

Those mental questions, those things that deviate from the Six Steps, will steer you away from freedom.

I have a strong intellect, but I used my intellect correctly, that is, to recognize the limitations of the mind.

Throughout the entire process, I only looked at the Six Steps. I didn't need anything beyond the Six Steps. If there's a secret to success, this is it.

People who constantly gather information will never reach the destination, especially if their intellectual minds cannot discern that content.

Question: So how should I do it to reach the destination?

Wind (Feng): The Six Steps.

Dialogue 2: Among All Forms of Help, None is Better Than Destroying the Pillars

Question: Teacher, are you really leaving for good this time?

Wind (Feng): Yes. I will leave the world.

Question: Directly merging into the Infinite?

Wind (Feng): No. No longer communicating with people. What people call **isolation**.

Question: Is this your inner guidance?

Wind (Feng): Yes, when I decided, I just went ahead and did it.

Question: Teacher, why can't you continue to help us?

Wind (Feng): Leaving *is* the help. I see the whole picture. If I stay here, no one will become free. **Dependency relationships are fatal to growth.**

===== Page 2 =====

Question: But when I need you, can you come and help me?

Wind (Feng): Leaving completely *is* the help. Does an infinite being need help? When you seek help externally, that is an opportunity – notice it, **release** it.

Find everything you want inwardly. Absolute security exists only in your **Infinite Being**.

Among all forms of help, none is better than destroying all your pillars of support.

(Feng then quotes a passage from the book "Me and Lester Levenson")

Lester Levenson told me the world would "knock down his pillars," so everyone would be forced to find answers from within. "That's good," he said. "Not an explosion, but an ascension," he laughed. Currently, people always seek happiness externally using various escape routes provided by the world. Eventually, when external escapes become endless, he predicted, we would be forced to go within. "This is really a good thing," he said, "because people will be forced to find the answer, to know who they truly are, just like me." He always told me he was especially grateful for his heart attack.

Wind (Feng): When all external escapes are knocked down, you will be forced to go within. But you can become more conscious, more proactive – don't wait until a gun is pointed at your head.

You all know yourselves very well. Although not that deeply, you know your behaviors. If there's dependency, you'll cling. If you depend on the outside, you'll never discover the infinity within. These things are very simple.

As a self-reliant method, **The Release Method** doesn't have many problems. All problems arise when you deviate from the Six Steps. Therefore, either you return to the Six Steps and continue releasing, or you head towards limitation.

As someone who has attained **Ultimate Freedom**, I cannot stay here.

Question: Why can't someone with Ultimate Freedom stay here?

Wind (Feng): Lester Levenson stayed here for decades, just repeating himself. In his own words, "over and over and over and over again," he kept saying the same things.

One year before he left, he told a student, "I can't stay here anymore. If I'm here, you'll only depend on me, and no one will become free."

Because they thought Lester Levenson was here to guide them, they kept forgetting. Not long after Lester Levenson left, that lady from the Sedona Institute gained her freedom.

I've talked with Lester Levenson about many of his past experiences. When he was alive, no one gained freedom under his direct guidance.

Question: You chatted with Lester Levenson?

Wind (Feng): I often chat with Lester Levenson.

Question: Was this free master a Release Method teacher or a student?

===== Page 3 =====

Wind (Feng): A student. No Release Method teacher has gained freedom. Moreover, most of the Release Method teachers Lester Levenson appointed were those he felt had less favorable tendencies, meaning they were more inclined towards the world.

Question: How do you chat?

Wind (Feng): No medium is needed for communication between free beings. Existence is at every point. There is no separation between us.

Question: I no longer have any intention of being a Release Method teacher now.

Wind (Feng): You might in the future, unless you release the drive of those programs. If you don't release, it will keep driving you towards... tidying up? *[Translator's Note: The original text says "整洁" (zhěngjié - tidy up/clean). This might be a typo or specific slang, possibly meaning accumulating things or getting caught up in details. Given the context, it likely means getting caught up in worldly activities or mental clutter.]*

All the brilliance, all the creativity, comes from the **Infinite Being**. The mind is a mechanical program; it only repeats. Perhaps we can say this: a person freed from the mental program truly begins to live. Before that, they are just a robot constantly driven.

Question: Yesterday a friend contacted me. After exchanging ideas about the Release Method, he sent me some money. This time I refused, even though I'm still quite poor. Because I don't want to charge fees for using the Release Method.

Wind (Feng): Well, making money this way will give you false feedback. Using talking about the Release Method as a substitute for actually releasing. These things easily lead people astray.

Furthermore, spiritual books are also the easiest to lead people astray, because when reading them, people fool themselves into thinking they are on the path. When you deviate, if you know you are deviating, you can turn back.

So, you don't need anything outside the Six Steps. *The Way* by Lester Levenson is good, and the books of those masters are good. *The Keys to Ultimate Freedom book (by Lester Levenson)* is also good.

But when reading them causes you to stop releasing, they are not good.

Ralph Zeitlin once held a book by Ramana Maharshi, constantly reading and researching it.

Later Lester Levenson said, you're crazy, you could have been releasing instead. Lester Levenson told me he tried countless times to correct his students' tendencies.

His students would come up with many ways to escape, such as inquiring "Who am I?" – which is a very lofty way to escape.

Lester Levenson advocated this method for a specific period, but they were just using it to avoid releasing.

In an era when this method still had the potential for success, he taught it. By the end of 1970, it was over; no one would succeed with this method anymore.

Question: Teacher, is there anything else you want to tell me?

Wind (Feng): Actually, none of the above needed to be said. The less said, the better. Is accumulating those things in the mind useful? To reach freedom, all accumulation must be released.

Even Kriyananda was obstructed; he recalled Yogananda's teachings verbatim. Was this useful? It was completely useless. Writing books and promoting for his guru replaced actual practice. For freedom, you must *do* it.

Question: Actually, what stage did Kriyananda reach?

Wind (Feng): Kriyananda reached the stage of *dhyana* (meditative absorption), but not *samadhi*.

Question: So, can one still fall back?

===== Page 4 =====

Wind (Feng): Yes, as long as you haven't *done* it, no amount of talking is useful.

Question: Didn't Master Yogananda continue to help him?

Wind (Feng): The best help is to leave.

Question: Yogananda leaving Kriyananda was the best help?

Wind (Feng): As long as Yogananda was there, he would always look towards his guru, always regarding the guru as the source of knowledge and power. And this makes freedom impossible. No matter how he called upon him, Yogananda wouldn't come.

To turn the direction, you must be unable to find security externally. When you can't find a master externally, you will find one within yourself.

Question: You didn't rely on a guru; was that an advantage in your success?

Wind (Feng): Yes. And I never thought of calling upon Lester Levenson or any other master. When I was studying Mahayana Buddhism, I leaned towards Zen and away from Pure Land. That was my advantage – I only wanted to go it alone.

Question: Self-reliance.

Wind (Feng): Yes, that has been my tendency for a very long time.

Question: I found your sharing in the group quite useful before.

Wind (Feng): When you find something useful to look at, you'll keep looking at it. Returning to the Six Steps makes it very simple.

But looking at other texts, even the teachings of masters, even Lester Levenson's own teachings, will make your mind more and more complex, because the mind tends towards complexity.

You also like *silabbataparamasa* (clinging to rites and rituals), the idolatry forbidden in the teachings of Moses and Jesus, the behavior the Buddha classified as one type of *silabbataparamasa*, which is believing that rituals and such are beneficial for liberation.

Actually, it's useless. Your actions of arranging photos of masters are completely useless. On the contrary, they are based on a wrong view, *silabbataparamasa*.

You think things related to those external images and rituals are helpful. When you do this, you reinforce this view, thus moving further away from the **Infinite Being** that can only be found within.

You have met masters, yet you still treat them in a worldly, superstitious manner.

Question: Yes, I have to admit it. So what should I do?

Wind (Feng): What to do? There's only one solution. The Six Steps. **Release**. If I said there was a second solution, you wouldn't release.

Question: Teacher, please tell me any other mistakes I'm making.

Wind (Feng): You're making a mistake right now. Because you are not releasing. Not releasing *is* the mistake.

Any time, any place, not releasing is a mistake, even if you are listening to me speak.

Question: Teacher, before you leave, can you leave me a letter?

===== Page 5 =====

Wind (Feng): No. The Six Steps. Implement the Six Steps and walk towards the destination. I hope that after I leave, you will no longer rely on those texts or anything else, but instead walk directly towards the destination.

Again, beyond the Six Steps, nothing else is needed. No matter what happens, it's only the Six Steps.

Dialogue 3: Accumulating Conceptual Things Will Only Unconsciously Lead You Astray from the Path to Freedom. The Clarity Brought by Reading Materials Cannot Compare to the Clarity Brought by Releasing.

2020.3.17

Big Yellow Cat: Teacher Feng, can we say that reading aloud and reading books are both ways to escape releasing?

Wind (Feng): Yes. And reading spiritual books has a particularly bad effect.

Tiancheng: Teacher, what bad effect?

Wind (Feng): Because it uses talking and thinking about freedom as a substitute for actually *being* free. When you watch movies or read novels, you know you're going in the opposite direction; you are conscious of it. But when you read spiritual books, you fool yourself into thinking you are on the path. This deviation is unconscious. That's the bad effect.

Another point is that accumulating knowledge about states you haven't yet experienced creates many false imaginings. Those imaginings won't actually help you reach that state; instead, they hinder you, or cause your mind to mistake something that is *not* that state for it.

(Feng then quotes some passages from "Lester Levenson's Explanations on The Release Method")

Anything you develop in the mind will prevent you from reaching the top. The mind is your greatest enemy.

All this suffering is meaningless. I've had enough. I'm ending it. I will fully maintain this state.

It might take a month, maybe two months, and you will release all the agflap. But all in all, I think we have the only method to quiet the mind by allowing the subconscious programs to surface.

We first go into the conscious mind, release control, identification. And those other things you try to release, like fear – you know, you would spend hundreds and thousands of lifetimes releasing fear, and after that you'd still have anger, you'd still have other emotions. And when you release wanting control, everything underneath it is let go.

Then when you release wanting security, you release all wanting approval and control, and everything underneath them. You are too low now to attack wanting security. You are overwhelmed, you are terrified of death, so you let it run you. But when you release a fair amount of control and approval, you have the ability to face the fear of death.

But you can see, our method is actually to release the drives of the mind. Don't try to develop your mind; you are developing your enemy, developing what binds you.

Big Yellow Cat: Teacher Feng, organizing your materials is very beneficial; it feels clearer.

Wind (Feng): That's nothing compared to the clarity brought by releasing.

Tiancheng: Yes, developing anything in the mind is an obstacle, even the content of masters' teachings.

Big Yellow Cat: Teacher Feng, this is really 颠覆 challenging my beliefs. I always felt that reading Teacher Feng's materials and the masters' materials were steps on the ladder. Understanding these theories helps one release better.

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Wind (Feng): It makes you feel good about yourself, but you haven't actually released.

(Feng then shares two short clips from the Release Method documentary "Going All the Way")

Ralph encountered exactly the same problem; back then he was studying Ramana Maharshi's books, including issues with meditation.

The Release Method is the most efficient method. It doesn't need to be combined with meditation, rituals, mantras, idol worship, or group support. In fact, combining anything with the Release Method only weakens its power and slows its effect.

Just use the Release Method to release. Implement the Six Steps.

Big Yellow Cat: Teacher Feng, in the second video, "You are completely getting these conceptual things in your head." At that time, when I read this, I didn't quite understand it. Only today do I realize, it's useless no matter how much the mind knows if you don't release.

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Feng 00:58:52 Even if you hold onto the writings of certified masters like Lester Levenson or Yogananda and read them, as long as you deviate from the Six Steps, you still cannot be free.

Feng 00:59:35 What I offer is a simplified answer: implement the Six Steps, walk towards the destination.

Feng 01:00:58 If in the future someone or some high spiritual being appears before you, claiming to be free, what do you care about them for?

Feng 01:01:02 You have the Six Steps.

Feng 01:01:16 Even if they are a master, you don't need them.

Feng 01:01:31 Continue using the Release Method until you reach the destination.

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Appendix 7: Men and Women Each Have Advantages in Releasing. Only After Balancing These Characteristics Can One Reach the Destination. 2021.1.3

Tiancheng: You said before that there are more female masters than male masters. Is that so?

Wind (Feng): The difference isn't much, and masters have no gender.

Tiancheng: Because we rarely see female masters, it seems like people think it's difficult for women to attain enlightenment.

Wind (Feng): Female masters are not as accepted by society as male masters, so they choose to live in seclusion. Once the collective consciousness reaches gender equality, female masters will emerge.

Tiancheng: Actually, are women more likely to attain enlightenment than men? Because women are more 感性 (emotional/intuitive).

Wind (Feng): Men and women each have their advantages. Women have the advantage at the beginning because they operate through feeling. Men have the advantage in that their intellectual center is more active, so their willpower to reach the destination is stronger.

Tiancheng: Intellectual center? What's that?

Wind (Feng): The third eye center (眉心).

Tiancheng: The third eye?

Wind (Feng): Yes. Men usually have a stronger desire to find the answer; women often stop at happiness.

Tiancheng: Then what advantage do women use to reach the destination?

Wind (Feng): But most men haven't even started; they just operate within their brains. Women progress faster, but they tend to easily get stuck in happiness. Overcome this, balance the characteristics, and you will reach the destination.

Men overcome their 惯性 (habitual inertia) of thinking and overcome their sexual desire; that's also balancing characteristics.

Both sexes have their advantages, but ultimately you need balance.

Tiancheng: Among the 30 great masters in the world today, how many are female?

Wind (Feng): I won't say that. And it's meaningless anyway, because if I create a female body tomorrow, I would be a female master. The body is just an image that can be transformed.

Appendix 9: After Improving Yourself, Don't Forget to Help Others, to Promote Your Own Further Release. 2020.11.26

Netizen: I don't want to use the Release Method to make money anymore. I will use it to reach freedom. Before, I had the idea of teaching the Release Method to make money. Later I thought, "Get everything by releasing only," so I can get money directly through releasing, why bother being so tired?

Wind (Feng): Use the Release Method to release, you can get more money, and you can also get things infinitely better than money. Yeah, why try the struggling (effort) way? (laughs)

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Netizen: Right.

Wind (Feng): Directly releasing is the smart person's way.

Netizen: So now I kind of feel like I don't want to share the Release Method much. I just want to release directly, to achieve freedom. But if someone wants to learn, I feel I would share, to the best of my ability.

Wind (Feng): Yes, try to focus mainly on releasing yourself. Before being **fearless**, sharing carries **wanting approval and control**.

Netizen: Yes, I clearly feel that.

Wind (Feng): Fearlessness is 50% selfish, 50% selfless. After that, you can decide to help others, which will promote your own release. If at that time you are still staring at your own **ego**, you will stop releasing. Lester Levenson talked about this in the videos. But for now, you should focus mainly on releasing yourself.

Netizen: What does "staring at your own ego" mean?

(Feng posts a segment of explanation from the Lester Levenson Centennial 100 years anniversary Videos 3 & 4, the text is as follows)

Lester Levenson: *The freer you get, the more you want to give. You must start giving. You should want to help anyone. Actually, you make this the meaning of your life, and you start moving on this path.*

You must be " Christ." If he were here, what would he do? Start a company, set up a religious industry, make some money? His only interest was helping others.

I think most of us who have completed the course realize that we want to make the world a better place, and then they start enjoying their lives.

Ask Mike (a student using the Release Method). He'll tell you. Mike stopped. When he was up there (referring to entering a high state in releasing), he had those things, and then he realized he needed to keep releasing. Remember you told me that, right? But you stopped. You reached a peak, you just needed to continue, and you would have gotten to the place where you could create things instantly with a thought.

When I first met Mike, it was difficult to even buy a few cups of coffee. For a while, his mind was full of negative thoughts. Then, one day, he started setting goals (Lester Levenson narrates Mike's transformation, starring in a movie). His next goal was a six-figure income, and he achieved it simply and beautifully.

Then Mike started going to extremes, buying a house, sports cars, etc...

He actually had the answer: needed to continue (releasing). Later, when we reunited, I said, Mike, aren't you going to start helping others? This way you can go further.

He said, no, and then he got stuck.

He had his material playground, but can you stay in it forever? You either go up or down. This is the lesson Mike taught himself: you can't stop, (you should) keep releasing.

Mike, if you had continued, you wouldn't be in this state. I mean (you could reach) that state where you can dematerialize (disintegrate) the body and then materialize (reshape) it, instantly create anything, with just an effortless thought.

Yiman's note: Lester Levenson also talked to Mike in "Goals and Winning," reminding him not to stop releasing.

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Previously, Mike had released to get an important role in a Broadway play. Later, he set goals to go to Hollywood movie and get a six-figure bank account. After achieving these goals, he became 沉迷 (addicted/immersed) in fame and material things, and stopped releasing. Lester Levenson said he was releasing better than other graduates at that time and should have continued releasing, making big strides forward, but Mike stopped releasing instead.

Lester Levenson said to Mike: "Anyway, you stopped. That's it. Look at the six steps. There's no stop in the six steps. Don't let anything stop. You just need to keep moving forward. After the time you talked with me, you could have become completely free in about a month, but you stopped. You wanted everything in this world and forgot that inner happiness is so wonderful, not the things of this world."

In Mike's case, there are two very important points:

First, no matter how good the state achieved through releasing, as long as you haven't reached the destination, don't stop, because if you don't advance, you retreat.

Second, after improving yourself, don't forget to help others. In the book "The Ultimate Freedom Path," Lester Levenson also said: "As consciousness expands, our love also automatically increases. By helping others, we help ourselves achieve our goals and allow ourselves to grow further. Only with an attitude of love, with compassion, with oneness with everyone, and the desire for others to know what we know, can we move towards enlightenment."

In the book "Conversations with Yogananda," it is also mentioned: He (referring to Yogananda) once told me that a soul must liberate six other souls to attain liberation. I (referring to Walter) think God doesn't want us to seek Him only for ourselves, and God doesn't want us to merge with the Infinite without helping others.

Helping others is helping oneself. Feng also encountered a situation similar to Mike's. In the process of helping others, he achieved self-help and made a breakthrough in releasing:

Wind (Feng): Two years ago, I once released continuously for a week. At that time, the agflap in the mind was mostly cleared. Then I was in a very comfortable state, and the world around me showed unprecedented harmony.

Then, for a full six months, I didn't release even once. Then those agflaps came back. I even forgot how to release emotions and desires. I was continuously stuck, which is why I joined the group to communicate.

Later, I found that people in the group seemed unaware of the existence of Lester Levenson's later audio and the original version of the Release Method. So I translated *The Way* and two parts of the 1992 Sedona Method course.

During the translation process, I also reviewed it myself and remembered the key points. So I started releasing continuously again, remembering the lesson from last time, and just kept moving forward.

Before you reach the destination, you must not stop. Because once you stop going forward, you are going backward.

After I started sharing, for some reason, my releasing also increased. Every time I finished translating or sharing, I had more motivation to release. This truly 體驗 (experienced) what Lester Levenson said: helping others is helping yourself.

By helping others, we help ourselves. **Lester Levenson:** *There's no need to deliberately seek out people who need help; they will come into our lives naturally. Helping these people who sincerely seek guidance is an obligation. Remember, you are me. Interestingly, when we start to live more expansively and think less about our egos and more about others, we are actually helping ourselves. But people in the world don't think so; they might interpret it as us helping others. But besides ourselves, no one needs help; we ourselves are the biggest beneficiaries. By helping others, we*

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help ourselves achieve our goals. Helping those in need, making others happier too, doesn't mean giving up our own growth. We must never stop growing. By helping others, we allow ourselves to grow further. The best thing we can do for others is to help them help themselves. Only when you have corrected yourself can you help others. I say it again: if you can't help yourself, don't try to help others. But try to help others, because that will help you help yourself. — "Keys to Ultimate Freedom by Lester Levenson", Chapter 19: How to Help Others.

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October 22, 2020

Image description: A chat screenshot, likely showing Feng's profile picture.

Feng 6:19 PM For a moment, I became aware of the thoughts of the entire universe.

Feng 6:20 PM Difficult to describe.

Feng 6:21 PM The most important part was that I became aware of the three bodies.

Feng 6:22 PM I saw that when we release desires, the "causal" entity changes.

Feng 6:22 PM Let me explain this experience.

Feng 6:23 PM The initial body: when your desire arises, a cause immediately occurs, and you identify with that body.

Feng 6:23 PM Yes, I immediately found the correspondence in Lester Levenson's teachings – that is the **causal body**.

Image description: Another chat screenshot, likely showing Tiancheng's profile picture.

然 (Ran) 6:24 PM Causal, astral, physical body.

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Feng 6:25 PM But while the cause is looking for objects to satisfy it, with a slight delay, a body composed entirely of light is produced.

Feng 6:25 PM This body is created entirely by visualizing it when you have a desire.

Feng 6:26 PM This process is almost instantaneous, happening as your thoughts occur.

Feng 6:26 PM Then come thoughts of up and down, front and back, pairs of thoughts following one after another.

Feng 6:27 PM Those continuously developing thoughts accumulate, the feeling going from light to heavy.

Feng 6:27 PM The accumulation of heavy feelings produces a series of connections, relationships, intricate cause and effect.

Feng 6:27 PM The light begins to solidify.

Feng 6:28 PM Using the image of this light body as a blueprint, it constitutes the physical body I now identify with.

Feng 6:28 PM I experienced all of this in an instant.

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Feng 6:30 PM Why is our material world so sluggish?

Feng Because creation is delayed.

Feng 6:30 PM Because you cannot recognize the mind as the cause, you imagine all those causal connections.

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Feng 6:32 PM But what is the cause?

Feng 6:33 PM The cause is really just what we often call the **Basic Wants**.

冰紫 (Ice Purple) 6:33 PM Mental programs.

米妮 (Minnie) 6:33 PM The three wants.

Feng 6:34 PM You create a lack.

Feng 6:34 PM That lack is not immediately filled.

Feng 6:35 PM So it develops everything that follows.

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Feng 6:35 PM When that lack is released, from the causal level, everything truly ends.

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March 17, 2021

Image description: Chat screenshots, likely between Tiancheng and Feng.

Tiancheng *Samadhi*, what does it actually mean?

Feng *Samadhi* is the state of oneness with the Infinite.

Feng Even if you glimpse it once, you have entered *samadhi*.

Feng But before it, there is *access concentration* and many levels of *dhyana* (meditative absorption).

Tiancheng So, entering *samadhi* means you can know everything?

Feng Many people mistake some very shallow experiences for *samadhi*.

Tiancheng All knowledge? No matter what it's about?

Feng At the moment you enter *samadhi*, you are **omniscient**.

Tiancheng Just when you come out of it, you forget.

Feng But if it's **Nirvikalpa Samadhi**, you never lose it, and you never come out of it.

Tiancheng Okay.

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October 30, 2020

Feng 7:47 PM The top is **imperturbability**, absolute tranquility that cannot be disturbed by anything.

Feng 7:47 PM That is freedom.

Feng 7:48 PM It is **omniscience, omnipotence, omnipresence**.

Feng 7:48 PM It is **Infinite Being**.

Feng 7:48 PM As long as you are not omniscient, omnipotent, and omnipresent, you haven't reached the top.

Feng 8:19 PM Omniscient, Omnipotent, Omnipresent.

Feng 8:19 PM This is enlightenment.

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Keep it simple, Implement the Six Steps, Walk Towards the Destination – Feng

Appendix 1: Wind (Feng): After Experiencing the Simple Efficiency of Releasing, I Put Down All Other Methods

You will find that the Sedona Method (The Original 1992 Sedona Method) is the only simple method in the world today that is effective and can be quickly proven by your own experience. Everyone, in every one of their actions, is seeking the ultimate state we now have within, but they are looking for it where it is not – in the material world. This method will enable you to get anything you want and help you reach the highest state. What the world needs now is love, more love. Now let you, through your experience with the Release Method, prove that by simply releasing non-love, you further allow the love that is already naturally there to be expressed. Your life will become healthier, happier, more abundant. Good luck, and I wish you success. — Lester Levenson

[2020.11.14]

Wind (Feng): I have studied many things, many different teachings. But my experience tells me that those would take a very, very long time, or wouldn't reach the destination at all. Only the Release Method let me experience efficiency, the ability to arrive quickly.

I never understood this; I thought other methods should also be useful, but my experience told me the Release Method was the only efficient one.

It wasn't until I saw this sentence from Lester Levenson and heard a few other sentences in the audio that I immediately understood. The Release Method is not just one method among many; it is the only simple and feasible method in the world today. Within the whole world, it is **the only method**. "Masters" who come from other methods can be directly judged as false.

Except for those who return to teach the dharma, like some Yoga masters, many are from past lives with very good cultivation returning. But it seems that even Yogananda's most favored disciple did not attain enlightenment through Kriya Yoga.

Kriya Yoga is already the "airplane" path, the fastest in Yoga. The Release Method is the rocket path, the most direct.

GoAllTheWay: Lester Levenson also said that in the future, there would be a method that allows people to be free in an instant.

Wind (Feng): That will be in the future, not in this era. In the past, the Release Method didn't appear either, because the whole world hadn't reached that stage.

Roller: Methods arise in response to the times.

GoAllTheWay: Yes, even now, the Release Method is practiced by a minority, and very, very few people use this method without distorting it.

Roller: Currently, most people learning the Release Method don't really value the Six Steps.

Wind (Feng): Actually, it's strange. Lester Levenson emphasized the Six Steps many times, and Kam also emphasized them. I have always released alone, and from the very beginning, I placed great importance on the Six Steps.

Roller: But most people really just use it to release emotions and improve their lives. As you said, most people's karma determines how much they can value this method. Take Step 3 of the Six Steps, very few people actually do it. Most are just releasing on the surface, like squeezing a lemon. Let alone the other steps. If you didn't achieve Step 1 at the beginning, but you achieved the last five steps, you would still have a huge move up.

Wind (Feng): Releasing from desire is necessary. This is Step 3 of the Six Steps. Without this, you cannot restore the efficiency of this method.

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Wind (Feng): I myself have read a lot of spiritual, advaita, religious, philosophical, and meditative material. I don't talk about them anymore, because these conceptual things are

often obstacles. When I studied Buddhism back then, I was also very serious, learning Pali and reading the Pali Canon.

大路 **zheng** (Dalu Zheng): Why did you put down the Dharma?

Wind (Feng): Because the Release Method is more efficient for me. Lester Levenson said that releasing just once is equivalent to months of meditation. This is very accurate for me, because my experience has been just like that.

Previously, my Vipassana practice was not bad, but it was indeed not as efficient as the Release Method. So regardless of what it is, I use what is most efficient for me.

Now when others discuss the Dharma, I generally don't interrupt. Because I believe these metaphysical discussions are often unhelpful. Now the discussion focuses on "how to do it": how to achieve it, how to arrive. Even if studying the Dharma, it's like the raft parable; you need to know how to cross the river, and focus on that.

I spent many years on research. Previously, I was more knowledge-oriented, but the insights it brought me were not as great as what I achieved in a short time through releasing.

If you are honest with yourself, you can discover whether you are standing still or moving forward. Accepting conceptual things, intellectual things, easily gives you an illusion. You feel you know a lot, but it's just accumulation of the mind (intellect).

The mind cannot understand things beyond the mind; it just uses existing experience (past images and conditioning) to speculate about something you haven't seen.

The difference between imagining, simulating, and actually seeing is huge. Learning the Release Method is experiential.

I have seen many people in spiritual and traditional religious circles, their heads stuffed with all kinds of views. It's really hard for them to progress.

Today, talking about Xingkong's translation. Xingkong was an early disseminator of the Release Method. I am very grateful for his dissemination. But there is one problem with what he translated: he 揉 (mixed/blended) in too many 惯用 (commonly used) spiritual terms. But actually, Mr. Lester Levenson didn't like using those terms. Lester Levenson liked to use the most concise language to express those difficult concepts. He liked to use everyday English. So when I translate, I also try to go towards everyday language, try not to use those big words.

Lester Levenson's style is a bit different from other masters; he rarely used words with strong classical religious connotations. But when they translated like that, they added those words back in.

So if I read Release Method theory, I give myself a principle: I absolutely will not use anything outside the Lester Levenson system to discuss it. All the language is what he himself said.

I won't use the Dharma to discuss it, even though I have studied the Dharma. I won't mix the teachings of two masters, because I believe each of their paths is complete; there's no need for our small egos to use our minds to piece them together.

I used to read the Pali and English parallel versions, spending about seven or eight months. I find it quite strange to combine various teachings. Could it be that each master didn't teach a complete map, and you need to use your mind to 拼 (piece it together)?

Minnie: Feng, does the Release Method involve religious beliefs?

Wind (Feng): No. Lester Levenson said, "Don't believe what I say." *The Way* even quotes Ramana Maharshi saying, "There is no God, only your Self."

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The most important thing is that the Release Method doesn't need to impose a set of belief systems on you. You release, and then you gain insights from within. This is not like traditional religions where you first need to believe a set of things.

You can have beliefs, but as you release, you will see the truth for yourself. Then you are no longer operating at the level of belief, but at the level of knowing. You know it's that way, without needing a set of mental belief systems to believe in something.

Lester Levenson also often mentioned Jesus Christ, and the phrase "I am that I am." This is the best expression of **Infinite Being** in the Bible.

D: Minnie, Lester Levenson also said: If you surrender completely, you could even have coffee with Jesus.

Wind (Feng): Yes, Lester Levenson said that as long as you accept, you can sit and have coffee with Jesus.

I have also studied the Bible, purely as intellectual learning. From the scholastic philosophical systems: Augustine, Aquinas, Leibniz's theodicy. Yogananda actually also commented on a section of the Bible. Lester Levenson often mentioned two enlightened beings: one was Yogananda, the other was Ramana Maharshi. The main ancient ones he mentioned were Buddha and Jesus.

[2020.10.15]

Wind (Feng): I thought of something funny. When I first started learning the Release Method, because it was too simple, my mind always resisted using it.

I thought: Did I learn Pali, read the Tripitaka classics, study German to research classical philosophy, study countless Buddhist, Taoist, philosophical, and theological theories, only to end up using such a simple method?

At that time, I really resisted using the Release Method. The more effective it was, the more conflicted I felt. Did I learn all that for nothing?

Now I can answer myself very clearly: Yes, it was for nothing. People who want freedom won't deceive themselves. As I release, although I argue with others less and less, my inner certainty grows stronger and stronger.

Appendix 3: Wind (Feng): Implement the Six Steps. Either You Solve It Within One or Two Months, Or You'll Never Achieve It in Your Lifetime. 2020.12.16

随乐 (Sui Yue): If we use release, and also use the method of love from Lester Levenson's book "The Power of Love," wouldn't that be faster?

Wind (Feng): No. In fact, Lester Levenson told you in the audio that it took him three months, and that time included exploration. He said if he had known the Six Steps from the beginning, it would have only taken him a month or even less.

Simple, or impossible.

If you can't do it in a month, if you can't do it in two months, then for you, freedom is impossible.

You can't drag it out very long. You can't say, I'll do a little bit every day, and after over ten years, I'll be free.

Implement the Six Steps. Either you solve it within one or two months, or you'll never achieve it in your lifetime.

在 (Zai): Why can't you drag it out too long?

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Wind (Feng): Because if you haven't become free in one or two months, then you are not on the Six Steps. If you're not on the Six Steps, how can you possibly be free?

随乐 (Sui Yue): Just use the Six Steps purely, without combining the love practice?

Wind (Feng): Yes, the Six Steps are a complete map. You don't need to add anything else to them.

Release according to the Six Steps. In one week, you can reach a very high state, even enter **Nirvikalpa Samadhi**.

If you drag this process out very long, then you are definitely not in the Six Steps. Lester Levenson tells you, releasing once is equivalent to meditating for months. One release takes only a few seconds. In just a few seconds, you equal months of meditation. This method is extremely efficient.

时代万物互联 (**Era of Interconnection**): Where are we going wrong? We can't even reach that height in a day of releasing.

Wind (Feng): You can look at the Six Steps and know whether you are in them. If you are in the Six Steps, your release will be continuous, and your happiness will also continuously increase.

时代万物互联 (**Era of Interconnection**): Step 1 definitely not. Step 2, is the decision to be free a decision to be free or a decision to release?

Wind (Feng): Make the decision to be free. Decide not to stop until you reach freedom. When the Buddha sat under the Bodhi tree, he decided, "I will not rise until I find the path to liberation."

在 (**Zai**): At our current level, can't we first ignore Step 1 and Step 2? Won't we only need these two steps when we reach the stage of *Sotapanna* (stream-enterer)?

Wind (Feng): It's not about ignoring Step 1 and Step 2. To fully achieve Step 1, you need *Sotapanna*. But if you don't actively apply Step 1 and Step 2, you cannot reach *Sotapanna* either. The Six Steps require you to actively implement them. Then, when you completely achieve Step 1, the last five steps will carry you along.

时代万物互联 (**Era of Interconnection**): So indeed, sometimes the desire for freedom isn't really there.

Wind (Feng): So the most practical thing for you is Lester Levenson's most recommended teaching: **get everything by releasing only**.

Because you always have wants. Deciding to obtain every desired thing through releasing will also keep you releasing continuously.

*All happiness comes from the mind quieting down, allowing you to see more of your **Infinite Being**. You just mistakenly think it comes from certain external people, things, or events. The only source of happiness is your **Infinite Being**. What people call the pleasure of orgasm is just temporarily quieting the mind. What is the happiness of achieving goals? When you obtain certain things, you temporarily allow the mind to quiet down a bit. When you chase the world, you are developing the mind, making it more noisy. This is intensifying suffering. The only way to relieve suffering is to turn the direction and let the mind become quiet. Because the only source of happiness, **Infinite Being**, can only reveal itself more when the mind is quiet. It's that simple. — Feng*

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Appendix 8: Wind (Feng): Let's Join Hands to Purely Present the Original Release Process in Front of Everyone. 2020.10.21 (Spread the Original Release Method Without Force, But Don't Use It to Collect Money)

[2020.10.21 Spread the original release method without force or coercion, but don't use it to collect money] Wind (Feng): I spent four years searching for materials, and at the same time, I was releasing. Later, I went abroad and came into contact with Lester Levenson's later audio and the '92 course. Only then did I understand a concise, complete map. It is very clear, concise, powerful – a complete map towards freedom. Especially Lester Levenson's later audio explaining the Release Method. After learning the release process, everyone can focus on *The Way* series. That is Lester Levenson's direct teaching. It will clarify many issues and also bring great encouragement. Everyone can try to spread the original release without force, but don't use it to collect any money.

[2020.10.23 Only by keeping it free can the purity of the Release Method be maintained]

Wind (Feng): Today I guided that female group member. Because she hasn't experienced releasing emotions, I also started with the three questions for releasing emotions, and then let her go deeper. If someone hasn't experienced releasing emotions, following the course sequence will also allow them to learn quickly.

Lester Levenson mentioned that if you don't want freedom that much, you will be pulled back by this world. The only reason for not succeeding is not wanting it enough.

So, even with the method, I still don't think most people can be free. But at least provide the tool to people, so that those who need help can receive help.

But during the release process, I had a strong intuition: any form of charging will damage the presentation of this original method. So, I hope that when people spread this method, they don't use it to collect a single cent.

The most important thing is, you must achieve it yourself before you can teach others. If you cannot achieve abundance yourself, cannot achieve getting everything you want through releasing, then you cannot teach others either. You will inevitably modify and add some limiting concepts to it.

If you cannot operate an organization solely through releasing, but instead through charging fees, you cannot maintain purity.

[2020.10.30 Wind (Feng): I hope the Release Method remains free to spread]

Netizen: What do you think about charging for sharing?

Wind (Feng): Personally, I hope it can remain free to spread. But it's up to you. Because these things were restored by the selfless contributions of many people; I only did some of the work.

I hope it remains free for two reasons: one is that there are already enough Release Method institutions nowadays, and none of them are about awakening. I see that being free is a way to ensure its purity. The second reason is that for yourself, charging will actually hinder your growth. That's my view, but it's not强迫性 (coercive). You can still choose to do what you want. (laughs)

Finally, keep releasing continuously. Implement the Six Steps.

Netizen: Actually, when Lester Levenson was alive, were the courses he taught paid or free?

Wind (Feng): He was free at first. Later, not many people came to listen, and those who listened didn't apply it. Later, he started charging.

Netizen: I see.

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Feng Discusses the Six Steps: Step 1

Step 1: You must want freedom more than you want the world. You must want freedom more than you want **approval** and **control**. Wanting approval and wanting control = the world.

Lester Levenson: *Yes, that's step one, and it's the first step of the method, isn't it? You must want freedom more than you want this world. Let me change the wording a little, but this is indeed how it started. Because it didn't seem to have substantive meaning to people, we modified it to "You must want freedom more than you want approval and control," because approval and control equal this world. But I think it's better to use "You must want freedom more than you want the world." If you do that, your behavior next will be: turn your direction towards the world, focus back on yourself, do what needs to be done to get out of the world, allow your **Infinite Being** to simply be here. So step one is you must want freedom more than you want this world. — Excerpt from *The Way* Part 1*

Question: How can we truly turn the direction and achieve Step 1 at the experiential level?

[2020.11.17]Wind (Feng): The way to turn direction in the Release Method is by continuously confirming your **gain**. You get benefits from releasing, so you will want to release.

For example, if you have an exam today, and you have previous experience of success through hard study, you will study hard. But if you succeed once through releasing, you will do the releasing.

You need to confirm that all your gains come from releasing.

Get everything by releasing only. Getting benefits early on is important; let the gains support you in obtaining higher gains. Simply put, only when you see the world = suffering, and all happiness comes from within, will you turn and achieve Step 1. As long as you think there is happiness in the world, you will stop and pursue it.

If you often listen to audios and watch videos, you should see Lester Levenson often ask two questions: one is, "Have you ever experienced that when you change the picture inside, the outside changes immediately?" The other is, "Have you ever discovered that all happiness comes from within?"

You truly only achieve Step 1 after discovering this. In classical texts like the Agamas, it is expressed as seeing suffering, seeing the origin of suffering. But Lester Levenson says it casually in plain language, and you overlook it.

So turning direction is really not achieved by shouting "I want freedom," but by little by little confirming that your gain comes from releasing, that nothing is outside the Six Steps.

You cannot just resist the world, loathe the world; that's useless. Unfortunately, most people shouting "I want freedom" are suppressing their aversion to the world. But aversion and craving are the same thing; they are two directions of desire.

You must truly achieve Step 1 at the experiential level for it to work. By releasing continuously, continuously confirm your gains. Confirm your source of happiness.

OK, release. From gaining a little benefit, to gaining all benefits. Nothing else to say.

[2020.12.3 You only turn when you see that happiness comes entirely from within]

Wind (Feng): Mainly, you need to achieve Step 1. Once Step 1 is achieved, the rest are achieved. The main thing is the complete 转变 (transformation/redirection - change of direction or priority) of flow. Toward freedom .

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You haven't noticed the other way of stating Step 1: wanting freedom more than wanting control and approval. "More than" – you can want control and approval, but you want freedom more than them.

I posted Lester Levenson's explanation of "stream-entry" (Buddhist term):

Lester Levenson: *Yes, that's step one, and it's the first step of the method, isn't it? You must want freedom more than you want this world. Let me change the wording a little, but this is indeed how it started. Because it didn't seem to have substantive meaning to people, we modified it to "You must want freedom more than you want approval and control,"*

*because approval and control equal this world. But I think it's better to use "You must want freedom more than you want the world." If you do that, your behavior next will be: turn your direction towards the world, focus back on yourself, do what needs to be done to get out of the world, allow your **Infinite Being** to simply be here. So step one is you must want freedom more than you want this world. — Excerpt from *The Way* Part 1*

(Feng then quotes the content he shared on 2020.11.16)

Wind (Feng): Achieving Step 1, you will fall into the last five steps. Lester Levenson indeed said so. The ancient and modern expressions (referring to Lester Levenson's words above and the two passages from the Agamas below) can be compared.

"Venerable Sir! It is said, 'wisdom, wisdom.' What, Venerable Sir, is wisdom? What is the state of having wisdom? The knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, the knowledge of the path leading to the cessation of suffering – this, friends, is called wisdom; one who has this is said to have wisdom." The origin is the cause. The origin of suffering is the cause of suffering. Knowing suffering, knowing the cause of suffering, knowing that suffering can cease, knowing the path to the cessation of suffering – this is the first turning of the Four Noble Truths. This knowing is called "wisdom." Wisdom is like turning on a light inside a room. At this moment, the "supramundane Noble Eightfold Path" immediately unfolds before you – the knowledge of the path leading to the cessation of suffering.

"A noble disciple, contemplating suffering, contemplating the origin of suffering, contemplating the cessation of suffering, contemplating the path – with mind associated with the undefiled, he selects, discriminates, investigates, discerns, clarifies, awakens, observes – this is called Right View. This is noble, supramundane, undefiled, not grasping, leading to the complete destruction of suffering, turning towards the cessation of suffering."

Every one of your choices, discriminations, investigations, discernments, clarifications, awakenings, observations will naturally turn (this is called turning towards the cessation of suffering), associated with the undefiled. "Undefiled" is an ancient translation, meaning perfect, without flaw. You will no longer pursue flawed happiness. This stage, among the Seven Factors of Enlightenment, is from the factor of mindfulness to the factor of investigation of phenomena. Within the Six Steps, it is Step 1 and Step 2.

But no school of Buddhism today knows this anymore. If you look for explanations of the Seven Factors of Enlightenment in any Buddhist school, they are all wrong. Yet Lester Levenson's explanation in plain language is very clear.

Simply put, only when you see the world = suffering, and all happiness comes from within, will you turn, will you achieve Step 1. As long as you think there is happiness in the world, you will stop and pursue it.

If you often listen to audios and watch videos, you should see Lester Levenson often ask two questions: one is, "Have you ever experienced that when you change the picture inside, the

outside changes immediately?" The other is, "Have you ever discovered that all happiness comes from within?"

You truly only achieve Step 1 after discovering this. In classical texts like the Agamas, it is expressed as seeing suffering, seeing the origin of suffering. But Lester Levenson says it casually in plain language, and you overlook it.

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If you 保留 (retain/harbor) the possibility of finding happiness in the world, you will not achieve Step 1. Because wherever you think you can find happiness, you will decide to go. All happiness comes from within, but I really need to discover this for myself. You need to experience it. You cannot just resist the world, loathe the world; that's useless.

[2020.11.17 Step 1 of the Six Steps corresponds to "stream-entry" in Buddhism]

Wind (Feng): Why do you pursue happiness in this world? Because at the experiential level, you mistakenly believe there is happiness in the world.

Therefore, Lester Levenson wants you to discover that this world equals miserable. Experiencing this completely develops a wisdom, which the Buddha called seeing suffering, the wisdom of seeing suffering. Then you will see the cause of suffering. The reason the world is suffering is because of your craving and aversion (craving and aversion are two directions of your desires, the three wants: wanting safety, wanting approval, wanting control). As soon as they cease, your suffering will completely disappear, and all happiness is within you.

This knowledge, this wisdom, the Buddha called the wisdom of the origin of suffering and the wisdom of the cessation of suffering. Knowing the world is suffering, knowing how suffering arises, knowing how suffering ceases – this constitutes a correct observation. The Buddha called it "Right View," or "wisdom" and "noble wisdom." (Knowing suffering, knowing the origin of suffering, knowing that suffering can cease, knowing the path to the cessation of suffering – this is the first turning of the Four Noble Truths, which is reaching stream-entry.)

With Right View as the forerunner, all eight parts of the path unfold before you. The Buddha called this the "supramundane Noble Eightfold Path." The direction begins to turn. In the Six Steps, this means achieving Step 1. So, the Six Steps initially are an operational guide.

Arriving here, every one of your choices, discriminations, investigations, discernments, clarifications, awakenings, observations will naturally turn. Your whole being turns towards the direction of liberation, associated with undefiled thinking. "Undefiled" is an ancient translation, meaning perfect, without flaw. You no longer seek happiness in an imperfect world. Thus, with your whole being, naturally, in every choice, you turn the direction.

So, achieving Step 1 of the Six Steps is actually what Buddhism calls the fruit of *Sotapanna* (stream-enterer), the fruit of stream-entry, the stream-winner, liberated by wisdom. You have entered the stream of the Noble Ones. You will naturally cut off three fetters:

The first fetter is doubt. Because the entire path unfolds before you, you cut off all doubts. The second fetter is personality view. Because you see the flaws of the world, you will not seek a "self" anywhere, you will not mistake the body for the "self." The third fetter is clinging to rites and rituals. Because you see the source of everything, you will no longer give rise to the idea that rituals or external forces are effective, or the idea that they can lead to the destination.

At the same time, the karma that could lead you to unfortunate realms is completely cleared. This is the result of completing Step 1. The remaining five steps will naturally fall into your experience.

Besides in *The Way*, Lester Levenson's description in other audios, "Once you achieve Step 1, every one of your actions will tend towards freedom," is the same.

Before truly entering the Six Steps, it's normal to have doubts, to go back and forth. Because before the path unfolds, you don't truly cut off the fetter of doubt. After the path unfolds, faith is established. The ancient translation called it unwavering pure faith, which is actually the achievement of Step 2.

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[2020.12.11 By continuously releasing and contacting the Infinite Consciousness, realizing it is the only source of happiness, you will completely turn around]

Wind (Feng): When Lester Levenson was in *samadhi*, he didn't know there was such a thing as *samadhi*. So knowing the concept of *samadhi* or not doesn't affect your arrival there.

I repeatedly explain that **Nirvikalpa Samadhi** is actually the complete achievement of Step 1 of the Six Steps.

Why? Because you only completely achieve it when you contact the Infinite.

Continuously contacting the Infinite through releasing will suddenly make you discover that those seeds no longer function. The motivation for you to seek happiness elsewhere completely disappears. Because at the experiential level, you discover the only source of happiness. Then the seeds no longer function.

If you don't contact the Infinite Consciousness, you will always feel there is happiness in the world.

As long as you feel there is happiness in the world, your direction may still turn towards the world. It's very simple.

Lester Levenson: *I'm not going to give you any more guidance right now. I've given you too much already. How do you feel about what I've told you? How do you feel about what I've given you so far? Here are the key points:*

The first is, you want freedom more than you want the world.

The second is, get all your happiness from within yourself, by releasing. The next is, decide to be free, and do it. The next is, release the fear of death directly – this is the most difficult one for you, because you think if you release it, you will die.

—— Excerpt from *The Way* Part 4

The first lesson is you want freedom more than you want the world. Consequently, you should get all your happiness from within yourself, just by releasing.

—— Excerpt from *The Way* Part 2

Wind (Feng): Getting all happiness from within yourself, doing it completely – this is the achievement of **Nirvikalpa Samadhi**.

Lester Levenson says it so plainly that people overlook his meaning.

Before you completely release the mind, you will have a preview of the **Infinite Being**. That is, although you haven't completely released the entire mental program, there will be moments when the mind steps backstage. At this time, your mind is completely still, temporarily. So, in this moment, you can experience the **Infinite Being**, have a preview of it. This can greatly increase your longing for freedom.

Because you will discover that no matter what you gain in the world, it's not worth ten thousandth of that happiness. Every moment in the world, compared to that state, is agony.

After this, your releasing is different. You no longer need to remind yourself of the Six Steps, because you are in Step 1. Every one of your decisions naturally tends towards freedom. Release is unstoppable, and you will often enter *samadhi*, often contact the Infinite. Each time will take away many of your desires.

I said before, reaching **Nirvikalpa Samadhi** through some methods might leave more habits, thus requiring more time to release karma. That's why Lester Levenson took three months; during that process, he was exploring the release method.

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If you don't use the Release Method, and only burn off karma by entering the Infinite, it will take a much longer time.

Spiritual circles like to use the phrase, "Cultivation after enlightenment." Enlightenment, then preservation and nurturing; practice and understanding correspond. This is actually a

concept from Zen. Because Zen is an intellectual method, you need preservation and nurturing, need to use the Infinite Consciousness to correct your habits in every moment of life, recognizing that you are not the doer, but your **Infinite Being** is acting through you. This process is releasing karma.

Releasing karma only happens when you realize you are not that doer, and cannot happen through action itself.

Roller: That is, truly reaching the stage of a noble disciple is the post-enlightenment cultivation.

Wind (Feng): Of course. Buddhism's distinction on this is more accurate. Before the fruit of stream-entry, no matter what state of psychic powers you have, you are still called an ordinary person, in the stream of ordinary people.

After stream-entry, you are in the stream of the Noble Ones, a noble disciple.

Beings in the desire realm, form realm, formless realm – all are ordinary people.

[2020.11.14 The desire for freedom is not建立在 (based/established) on aversion to the world]

Wind (Feng): Lester Levenson said that aversion is often suppressed even deeper.

Aversion to the world and craving for the world are both wanting the world. Therefore, regarding releasing towards a goal, you must actually achieve it.

If you cannot achieve your goal, there must be a "I can't" program suppressed deep inside.

So, when Lester Levenson emphasizes "get everything by releasing," you need to actually do it, not replace it with a limiting belief.

(Next, Roller quotes a passage from "Get High to Release")

Lester Levenson: *It's hard to see the aversions to this world. Your attachments are very obvious, and you are always chasing them. But aversions keep you out.*

Therefore, when you pursue a goal, things like "Oh, I'm afraid," "I can't," and all those things come up.

So, let the aversions to this world surface, and then you can let them go. If you are not aware of this, you will not be able to see or deal with it. Therefore, achieving things in the world can bring out your negative programs and thoughts.

The only reason the world cannot serve you with abundance and affluence is because you have opposing thoughts, and they are suppressed.

Try to make the world a better place, let the opposite feelings surface, and then you release them. Because if you cannot succeed, it's because you are persistently using programs that let you down, but you don't see them.

Wind (Feng): For every attachment, there is an aversion – they appear in pairs.

Aversion is the level of desire. *The Right Path* talks about desire (attachment) and aversion.

The workbook has want and don't want. What you want is attachment; what you don't want is aversion.

But they are both a kind of "wanting," just two different directions, different directions.

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[2020.11.17 Use goals to draw out suppressed feelings. By releasing, confirm that all your gains come from the Infinite within. Only then will you tend towards freedom and achieve Step 1.]

Wind (Feng): If you have something you want, you achieve it. That's what Lester Levenson teaches you. The more you gain, the more you can discover the true source of happiness. When you truly do it, you don't even need to think about whether you want freedom or the world. Every subsequent action and choice will naturally tend towards freedom.

But when you依然保留 (still retain) the possibility that "there is happiness in the world," you won't achieve it. You will subconsciously seek happiness elsewhere. This constitutes your goals. Use these goals to draw out the programs. Achieve the goals, and you will discover that the programs have been running you all along. Only then will your direction truly turn.

If you suppress it, it will always be inside influencing you, and you will never achieve Step 1.

Step 1 is not a slogan. The Six Steps are a very perfect map. You need to confirm your gains through releasing, until you discover that all happiness comes from one thing – **Infinite Being** – and discover, as Lester Levenson said, **the world is completely miserable**.

When you achieve a goal, you will find you haven't gotten the imagined happiness. This will draw out the next goal, the next wanting of the world. When you achieve that one, you find you still haven't found the happiness you wanted. So your desires move to the next goal.

You will continuously rise, continuously confirm the source of happiness, until you experience that the source of all happiness is "your mind quieting down, allowing the inner **Infinite Being** to manifest more." Your direction will turn. This is completely completing Step 1. Freedom becomes your only goal.

Next, as Lester Levenson said, you will automatically fall into the last five steps. That's it.

[2021.11.19 Truly achieving Step 1 means no regression]

Wind (Feng): No longer tempted by the ego, completely tending towards freedom. This is Step 1 of the Six Steps. In Yoga, they call it **Nirvikalpa Samadhi**, the real beginning of the work.

If you haven't reached here, you might regress. If you have reached it, you won't regress. Truly achieving Step 1, you won't sink again. Stream-entry, no going back.

The insight into the source of happiness will let you achieve Step 1. After that, every decision is inward, releasing your bonds, moving towards your true existence. The key point is, you are used to obtaining things by struggling in the world. You have to discover this is 愚蠢 (foolish). Release, then obtain effortlessly. Make it your normal state.

Worksheets are good tools. I also suggest you use worksheets (referring to the release sheets in the workbook). I strongly suggest using goal sheets, and I suggest adding records after failure.

You have to discover your ability to achieve every goal. You have to eliminate your failure programs. The prerequisite for eliminating them is to face them, allow them to surface.

If you truly achieve Step 1, every one of your choices and actions will naturally tend towards the direction of freedom. Then you will decide to be free. Otherwise, why would Lester Levenson and Kam say, achieving Step 1 means nothing can hinder you? Because Step 1 is **Nirvikalpa Samadhi**, no regression, seeds no longer function. — Feng 2020.12.3

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Wind (Feng): I deeply understand the meaning of "stream-entry" in the Agamas.
Stream-entry: When you completely achieve Step 1 of the Six Steps, every tendency, every choice leads towards freedom.

The wisdom of seeing suffering is the precursor to achieving Step 1. You will see that the direction of the world = suffering, and the direction of freedom – **Infinite Being** is the only source of happiness – you will spontaneously stop all attempts to 撞 (crash/bump) your head bloody seeking happiness in the world.

Question: How can we quickly achieve Step 1 experientially? That is, the stage of stream-entry.

Wind (Feng): Implement the Six Steps. The easiest step to overlook in the Six Steps is Step 6, but Step 6 is precisely the key to achieving Step 1.

Because factually, at the experiential level, you are seeking happiness in the direction of the world. So you need to 实践 (put into practice) Lester Levenson's favorite teaching: **get everything by releasing only**. Every time you want something, achieve it through releasing. This gain will make you want to release more.

Continuously confirm your **gain**. This will keep you releasing continuously. Until you discover that your goals are achieved one by one, yet you are still not happy. Then, at the experiential level, you will "discover" that things fundamentally cannot bring you happiness.

Immediately, you will become aware that the only source of happiness is within. At this moment, a change in flow will occur, a complete change in the flow of life. You have completely turned the direction. This is completely achieving Step 1: wanting freedom more than wanting the world.

Next, as Lester Levenson said, you will continuously fall into the last five steps.

The complete achievement of Step 1 requires stream-entry. But if you don't actively apply Step 1 and Step 2, you cannot reach stream-entry either. The Six Steps require you to actively implement them. Then, when you completely achieve Step 1, the last five steps will carry you along. So the most practical thing for you is Lester Levenson's most recommended teaching: **get everything by releasing only**. Everything means everything. You only get everything you want through releasing. This can also let you implement the Six Steps. —
Feng 2020.12.16

[2020.11.20 Feng talks about how he achieved Step 1]

Wind (Feng): Release can achieve anything. Make it your experience. During my retreat, I also achieved many goals. But I didn't use goal sheets. I just listed what I wanted to achieve and kept releasing. Later, I found most of them were achieved.

Roller: Had you already stepped into Step 1 during the retreat?

Wind (Feng): Later, during that time, I confirmed the Six Steps. When I confirmed the Six Steps, I knew something had fundamentally y转变 (transformed/redirected). Later, I suddenly realized that was stream-entry in the Agamas. After that, looking at the 尊者's (venerable's) explanation, I knew it was also **Nirvikalpa Samadhi** in Yoga.

Confirmation is achieving Step 1. Only by achieving Step 1 can you cut off doubt. Cutting off doubt is called "confirmation." The whole path unfolds before you. You directly know how to proceed to the destination next – a direct knowing, 不需要 (no need for) thinking. Then you discover that none of your actions can possibly go in the opposite direction of freedom anymore. This feeling of the flow changing direction is very clear.

我是无限 (I am Infinite): How did you suddenly confirm the Six Steps?

Wind (Feng): You mean directly knowing the Six Steps?

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我是无限 (I am Infinite): Yeah, how long did you release continuously?

Wind (Feng): I released for less than a week, continuously.

我是无限 (I am Infinite): You released continuously in retreat for a week?

Wind (Feng): Yes. My continuous release wasn't about forcing myself to release while sitting there. I wrote many goals on paper. My mental activity was about verifying (gains).

At that time, I did this: I would release once, and feel very good. Then I would say, "If I release once more, will I feel even better? Let's verify Step 6." Then I would get stuck, and I would say, "Let's verify Step 5. Release the wanting control and see if it gets better." And I would look, haha, it would indeed become smooth. I'd be happy and continue releasing again.

So the whole process was actually quite fun, not the 苦修 (ascetic practice) many imagine. Probably after a few days of continuous release, I was already feeling very happy. Then insights naturally emerged. I directly knew what the only source of happiness was.

Suffering is limiting your **Infinite Being**. When you cover it with feelings, that's suffering.

As soon as this understanding occurred, I immediately felt something had changed. Release became very 主动 (proactive/active), 不需要 (no need for) the 引诱 (seduction/temptation) of those paper goals. It was just releasing, continuously releasing, until I reached that point I mentioned – where the whole mind suddenly detached. I felt all the power used in the mind turn inward. In that instant, I felt the whole being turn. Then I immediately knew all the subsequent steps.

At the time, I thought those experiences were individual, so I didn't elaborate much.

For example, when the pressure on my body was released, I suddenly relaxed completely and sat up straight.

Now I know this is 必然 (inevitable), because it is a prerequisite for entering *samadhi* and one of the branches preceding the attainment of **Nirvikalpa Samadhi**.

When you reach **Nirvikalpa Samadhi**, you have completely achieved Step 1 of the Six Steps. Completely achieving Step 1 will spontaneously lead you into the last five steps. Before that, you need to continuously 核实 (verify/corroborate) the Six Steps, ensuring you are on the path to achieving Step 1. — Feng 2020.11.26

Let me say something very simple, the application of Step 1. When you want to talk to someone, 假设 (assuming) you have a wanting approval. At this moment, if you stop releasing, a wanting approval is running you. If you remind yourself of Step 1, "I want freedom more than wanting approval and control," you will be able to let this wanting approval surface. Otherwise, you will go and talk, letting that wanting approval stay inside and run you. So try to understand the Six Steps thoroughly, so you can release continuously. — Feng 2020.10.24

Step 1: Want freedom more than wanting approval and control. If you don't achieve this, many feelings won't even surface. At that moment, if you want control and approval more than you want freedom, you won't release. Because wanting freedom is not greater than wanting control and approval, so you suppress it inside, you won't let it out. Only if you want freedom will you allow it to surface. So, ensure you achieve Step 1. If you want freedom, you will decide to do it. You

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will allow it to surface, instead of letting it stay inside and run you. Allow yourself to notice the present feeling. It's either wanting control or wanting approval. Let it go. — Feng
2020.10.24

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November 7, 2020

Image description: A series of chat screenshots.

Feng 18:07 Right now, would you rather cling to these wanting control feelings, or would you rather release them and be free from them?

D 18:07 Of course I want freedom.

Feng 18:08 So, compared to controlling these feelings, you want freedom more?

D 18:09 Yes.

Feng 18:10 Can you let go of the wanting to control it?

D 18:12 I'm stuck.

Feng 18:13 Do you want to keep controlling this stuckness, 纠缠 (entangle/wrestle) with it, or do you want freedom?

Image description: Small text, likely timestamps or status.

18:13 (Probably a timestamp)

18:13 (Probably a timestamp)

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November 7, 2020

Image description: A series of chat screenshots (appears almost identical to previous page).

Feng 18:07 Right now, would you rather 胶着 (stick/adhere) in these wanting control feelings, or would you rather release them and be free from them?

D 18:07 Of course I want freedom.

Feng 18:08 So, compared to controlling these feelings, you want freedom more?

D 18:09 Yes.

Feng 18:10 Can you let go of the wanting to control it?

D 18:12 I'm stuck.

Feng 18:13 Do you want to keep controlling this stuckness ,纠缠 (entangle/wrestle) with it, or do you want freedom?

Image description: Small text, likely timestamps or status.

18:13 (Probably a timestamp)

18:13 (Probably a timestamp)

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18:13 Want freedom.

D 18:14 Released.

Feng 18:14 Now can you see this wanting control?

Feng 18:14 Has it left?

D 18:14 It's left.

Feng 18:16 This demonstrates the use of Step 1.

Feng 18:16 Step 1 of the Six Steps.

Feng 18:17 If you're stuck, use Step 5.

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*Release according to the Six Steps. In one week, you can reach a very high state, even enter **Nirvikalpa Samadhi**. If you drag this process out very long, then you are definitely not in the Six Steps. Lester Levenson tells you, releasing once is equivalent to meditating for months. One release takes only a few seconds. In just a few seconds, you equal months of meditation. This method is extremely efficient. You can look at the Six Steps and know*

whether you are in them. If you are in the Six Steps, your release will be continuous, and your happiness will also continuously increase. — Feng 2020.12.16

It's very simple and very easy. You just have to make a choice. When you want freedom, when you decide you want freedom more than anything else in your life – and I mean anything – relationships, money... when you want freedom more than you want these things, you'll get it very quickly. And, when you see that the only reason you want freedom is to have freedom, that will help you make the decision quickly. But you must keep it simple, start doing it. Quiet the mental activity by releasing your feelings. When you do this, you are in the highest state of love, abundance, and this is your natural state. — Lester Levenson

My Notes

I have decided to walk towards freedom. I am going to do it. Yesterday, while releasing, this decision became very clear. My current state, my past self could not have imagined at all. But I know it's not the destination yet. More than 70-80% of the time, I operate at the level of "knowing." Just "knowing,"不需要 (no need to) 动用 (mobilize/call upon) any "knowledge" or "belief." The mind operates much less than before. I see what Lester Levenson said: "All happiness comes from within." When we try to gain happiness in the world, we create a lack, which drives many feelings and thoughts. What we call gaining happiness from the world is actually just temporarily quieting the mind by telling ourselves, "I achieved the goal." A quiet mind = happiness. Because the only source of happiness is simply **Being**, and the mind is the only obscuration of **Infinite Being**. Do it. I know. A few months or a few weeks and I can be free. This time it's not "I believe," but "I know." I clearly see the whole picture. Implement the Six Steps, and you can do it. — Feng 2020.10.18

Now, because the momentum from Step 1 is so strong, I spontaneously enter release. I am pushed to release. Therefore, it's difficult to降 (descend/lower) to a state where I can guide others. Because once you release continuously, the mind becomes very quiet, and you cannot see others as something separate from yourself. Then you cannot see the other person as having problems. To see others as separate from oneself again requires great effort. If you don't do this, the feeling continuously moves upward. When it moves upward, duality disappears. Keep it pure, use the process, **keep it simple, sweetheart**. That's Lester Levenson's KISS principle. Lester Levenson said it's simple, but what people keep doing is making it highly complex. We can use many language systems to discuss the same thing. We might transform many expressions. But those are not necessary. What is necessary? Learn the release process and the Six Steps. These are all the tools and maps you need on the path to freedom. — Feng 2020.10.23

Feng Discusses the Six Steps: Step 2

Step 2: Make the decision to go free.

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[2020.10.23 If you truly decide, you will do it immediately] Wind (Feng): Deciding to be free is not a prayer, not an affirmation. A decision is a decision. It's like deciding right now to get up from your seat and walk to the door. Once you decide, you will do it immediately.

[2020.10.23 Your decision will take you where you want to go]

Wind (Feng): Step 1 is wanting freedom. Step 2 is deciding on freedom.

If you only decide to feel good, or to achieve some material goal, then once you get it, you'll stop.

If you decide on freedom, you won't stop until you reach freedom.

Because what you want and decide, you will take yourself there.

[2020.10.24 Decide to achieve freedom through releasing]

Wind (Feng): Step 2 is just deciding. Make the decision: be free. Decide to use this release process to achieve freedom.

Sometimes you 犹豫不决 (hesitate/waver or doubt). You think, "Should I release this or not?" Or you want to use other methods, like awareness, like self-inquiry. As long as you don't decide to use the release process to achieve freedom, you will keep 徘徊 (linger/waver). Then you won't be able to proceed (you are stuck).

Wanting freedom and deciding on freedom are both things you can do directly.

Just want it more, just make the decision.

When a wanting control or approval is running you, if you 确定 (determine/confirm) that releasing it is better than letting it stay inside, it will surface.

For example, if you now want to play a game, there's a wanting control running you. If you feel that releasing this wanting control is more important than controlling, you have achieved Step 1. It will surface for you to release.

Wanting control and approval = wanting the world = going towards limitation. The direction of limitation has no freedom.

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Just now, while releasing, I had another small realization: If you don't release the tendency you use to escape (e.g., unconsciously checking your phone to maintain control, talking to others to gain approval), then you will escape, suppressing the deeper things you want to escape from underneath.

This can be solved by a decision.

A decision.

Decide to release this tendency.

Many times, because of inertia, I tend not to use release to solve the problem, but choose to suppress.

Discover the problem, first reaction is to cover it up.

For example, just now my computer had a problem.

A file wouldn't open.

My first reaction was to suppress the feeling of wanting control and figure out the problem.

Instead of releasing the desire that had already surfaced.

I consciously corrected it.

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[2021.1.2 Everyone, at every moment, can decide to achieve freedom. This is complete free will. Only one thing you have free will over: choosing freedom or bondage.] 兰若 (Lan Ruo): Was Lester Levenson's awakening in this life also 预 (pre-set/pre-destined)?

Wind (Feng): Only this matter of awakening cannot be pre-set. In all other matters, you have no free will.

You only have free will over one thing: choosing to identify with your body or your **Infinite Being**. In other matters, any matter, there is no free will. Every one of your thoughts is driven by past programs. What you want, what you 厌恶 (detest/are averse to), depends on the tendencies of your programs.

Only one thing is complete free will – that is, at any time, you can identify with your **Infinite Being**.

Release is the way.

FREE: Our encounter with the Release Method should also be pre-set, right?

Wind (Feng): Of course. If you don't have very, very good karma, you cannot encounter the Release Method. Upon reaching **Nirvikalpa Samadhi**, each of your past lives will surface. Then you realize that in every matter, it is not yourself acting; you have always been **Infinite Being**. These later things actually don't need to be said. I still want to emphasize the Six Steps. Implement them.

To completely complete Step 1, you need to release continuously. Pay attention to all six steps. But if your will power is strong enough, you could achieve Step 1 in an instant just by longing for it.

Everyone can be free, as long as you do it.

If you progress very quickly at the beginning but stop midway, then you cannot be free. Implement the Six Steps until the destination. Implementation is necessary.

倚天 (Yitian): Deciding to be free means deciding to release. Does deciding to release require first seeing that the mind is the only obstacle to freedom?

Wind (Feng): A decision is a decision. Right now, you can release, or you can 逃避 (escape/avoid) the emotion and play on your phone. But you decide to release.

When you achieve Step 1, you only need to make one decision: decide to be free. Don't try to 突破 (break through) in any intellectual way. Follow the 1992 Sedona Method Video exercises. Two years ago, I once released continuously for a week. At that time, the agflap in the mind was mostly cleared. Then I was in a very comfortable state, and the world around me showed unprecedented harmony.

Then, for a full six months, I didn't release even once. Then those agflaps came back. I even forgot how to release emotions and desires. I was continuously stuck, which is why I joined the group to communicate.

Later, I found that people in the group seemed unaware of the existence of Lester Levenson's later audio and the original version of the Release Method. So I translated *The Way* and two parts of the '92 course.

During the translation process, I also reviewed it myself and remembered the key points. So I started releasing continuously again, remembering the lesson from last time, and just kept moving forward.

Before you reach the destination, you must not stop. Because once you stop advancing, you are retreating. Because you haven't completely released wanting control, approval, and the fear of death. The root hasn't been cut. Branches and leaves will slowly grow back.

There is no so-called 静止不动 (static state/stagnation). Once you stop advancing, you are going backward.

"Do it later" is a trick of the mind. Once you use the future tense, your mind will let it stay in the future.

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Doing it later means never doing it. In this era, only very few people tend towards freedom.

Feng Discusses the Six Steps: Step 3

Step 3: All feelings culminate in two wants: wanting approval and wanting control. They are survival programs. Release them.

[2020.10.18]

Wind (Feng): Step 3 is: all feelings are wanting control and approval. Every moment, you have feelings. The whole world you see is wanting control and approval. You are on guard 24 hours a day, preventing the fear of death from surfacing. The defense mechanism is wanting control and approval.

[2020.10.23]

Wind (Feng): Step 3 is "all feelings are wanting control and approval, release them." All feelings means all feelings. You definitely have feelings right now. They must be wanting control and approval. You can release them.

[Before release becomes habitual, follow the process. Don't just be aware.]

[2020.10.24]Wind (Feng): As soon as you recognize wanting approval and wanting control, you will immediately have a natural tendency to let it go. It will dissipate before you even have time to ask.

Question: Sometimes when I notice it, it goes away. Sometimes it's still there.

Wind (Feng): So, use the process. Don't use your own invented "just awareness." It won't go away. The process is already very simple: allow yourself to notice the feeling, notice if it's wanting control or approval, then let it go.

If you try to skip the process, it won't work. Maybe it works once or twice, but it won't always work, because the 惯性 (inertia/habit) of the mind is very strong. If you don't use this technique, your habit of suppression will pull you along.

The release process is not in line with people's habits. So at first, consciously use the process until you reach a point where the process carries you along.

[2020.10.22]Question: Feng, when you reach a certain level of release, like you, do you still use the process step by step, or as soon as you notice any wanting, it leaves, and you no longer need to use the questions?

Wind (Feng): Floats up and out. Like waves surfacing and leaving. When release reaches a later stage, the momentum is very strong. As long as you make a decision to release, it will carry you along. You don't need to work as hard as before.

[2020.12.30]Wind (Feng): When you release continuously, the questions become redundant. But at the beginning, guidance from the questions is still needed.

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July 26, 2021

Image description: A chat screenshot between 新时 (Xinshi) and Feng.

新时 (Xinshi) 17:19:33 After asking, "Can you let it go?", does answering "yes" or "no" help more with releasing? Or does it not matter whether you answer or not?

Feng 17:19:45 By the end of the course, questions are asked very rarely.

Feng 17:19:49 Questions are tools.

Feng 17:20:09 When you need to use them, of course, pick them up and use them.

Feng 17:20:30 But when you become aware of the desire and have already released it, why would you still look for tools?

Feng 17:20:35 Image description: A small graphic, likely a timestamp.

新时 (Xinshi) Got it. **17:20:44**

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[2020.10.23 The key point of release is the process, is continuous release. Do not confuse it with the awareness and observation from other methods.]

清溪 (Qingxi): Feng, is it feasible to just notice the tendency of wanting and release directly, without discerning whether it comes from wanting approval or wanting control? If not, why?

Wind (Feng): Only when you discern clearly can you release. When it surfaces, you will directly notice it, and then there will be a natural tendency to let it go.

倚天 (Yitian): The key to release is the ability to notice, right.

Wind (Feng): No, it's the process. No matter how good your noticing ability is, if you are supposed to release wanting control in the process but you go to notice something else, you will get stuck.

明空 (Mingkong): In daily life, should we release when feelings and emotions arise, or should we constantly be aware and actively ask about the present feeling and actively follow the process?

Wind (Feng): Actively use the Six Steps process.

朝颜 (Zhaoyan): Do you have to release one thing at a time, one person at a time?

Wind (Feng): Not releasing one event at a time. It's releasing one feeling at a time. Consciously notice your feelings, and the wanting control and approval they激起 (arouse/stimulate).

倚天 (Yitian): So, the key point of release is to be able to notice that "want"?

Wind (Feng): The key point of release is the process. I can't say it's noticing, because noticing is easily混淆 (confused/muddled).

大道至简 (Great Way Simple): What's the difference between releasing and observing?

Wind (Feng): When you observe, are you wanting control or wanting approval?

大道至简 (Great Way Simple): Not participating, just observing.

Wind (Feng): Many people say: I just observe. It means placing oneself in the position of an observer. But this is a pretense, because you are still suppressing the feeling. Those driving forces are still operating deep within you; wanting control and approval are still driving you.

大道至简 (Great Way Simple): What's the essential difference between the two?

Wind (Feng): One is suppression, the other is release.

大道至简 (Great Way Simple): I understand observation as natural non-action. Suppression still involves action.

Wind (Feng): You cannot achieve non-action this way. Lester Levenson said there are two kinds of non-action: one is the lowest state, complete apathy; the other is the highest state, peace, where everything is perfect, everything is infinite, nothing needs changing. Do you think if you now刻意 (deliberately/artificially) try to achieve non-action or letting things be, which kind would you be?

Lester Levenson has a better summary: "The method is simple. The method is easy. Let the feelings surface, recognize them as wanting approval or control, and let them out. Implement the six steps of this method. It will take a few months to clear out all your garbage."

The focus of the Release Method is of course continuous release, not continuous observation. Notice your current feeling, then discern if it's wanting control or approval, then release.

I have practiced many types of meditation, practiced different methods emphasizing awareness. They are really different from the Release Method. Using those experiences to operate the release process will only cause obstacles.

清溪 (Qingxi): So, when you notice the tendency of wanting control or approval, you just notice the tendency. You don't need to notice *what* you want approval for, *what* you want control over. Whether the content of approval or control is anything – is that correct?

Wind (Feng): Yes. Do you think there must be content? No. The world isn't created that way. You first create a mind. First, there is the tendency of the fear of death. Then there is wanting control and approval. Then there are agflap emotions. Then there are thoughts. Then thoughts project the material world. Then the material world connects into event content.

So, event content is the result. It's not that events cause wanting tendencies; it's that wanting causes events. Wanting drives every thought that creates the world. Therefore, if you notice the wanting, that's the cause. You don't need to correspond it to an event.

清溪 (Qingxi): I see. I completely had the direction wrong before. Releasing wanting is actually letting go from the cause, right?

Wind (Feng): Wanting is the most fundamental cause.

[2020.10.18 When noticing feelings, no effort is needed]

Wind (Feng): When the process says "allow yourself to notice," it doesn't mean you 用力 (use force/effort) to dig. It means what you notice while doing nothing at this moment, without summoning effort, without using control.

Why doesn't the course teach you "how to notice"? Because "how" implies an mental effort. For example, if you ask yourself now, "Do I want control or approval?" you can notice immediately. If you can't, then you want to make yourself able, you want things to go your way – that's wanting control. It's very simple.

So, I say again, you must keep the Six Steps in mind, keep them by your side, look at them anytime. Any question about release can be answered within the Six Steps.

[2020.10.23 After releasing enough wanting approval and control, the fear of death below will automatically surface for you to release]

芳菲 (Fangfei): Teacher Feng, the Six Steps only mention "wanting control and approval." They don't mention the want for survival, the third want.

Wind (Feng): This will surface automatically, so it doesn't need to be deliberately placed in the steps. Lester Levenson talked about this in *The Way*.

[Insert a segment from Feng's sharing on 2020.9.30]

Wind (Feng): Yesterday, I happened to listen again to a couple of Lester Levenson's audios. He said that before releasing enough wanting control and wanting approval, you won't notice the fear of death (wanting survival, wanting safety). The fear of death is deeper. So at the beginning, you don't need to consider it. I know later Release Methods ask you to pay

attention to all three wants simultaneously. But initially, you only need to pay attention to whether you want control or want approval. After you release these desires that cover up wanting survival (fear of death), it will naturally surface to be seen by you. Then you can release it.

So, Lester Levenson's explanation is more concise: At the beginning, you won't allow the fear of death to surface, because you are so programmed. All your feelings are survival programs. Their function is to prevent you from contacting the fear of death. So when you release these defensive programs, the fear of death underneath will automatically surface. That's the way it is. (laughs)

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[2021.1.17 The cap state is not the top. Staying in cap will develop agflap. Only by彻底 (thoroughly/completely) releasing the three wants will you be free.]

Wind (Feng): Lester Levenson often said release agflap, but he didn't say release cap.

Tiancheng: Why does he say that?

Wind (Feng): Because cap are the so-called positive emotions: courageousness, acceptance, peace. Cap will eat agflap. Under courageousness, you will naturally tend to take good actions. In acceptance, you will accept original harmony and perfection.

But when you reach cap, you won't remove all agflap. You must release wanting control and approval to remove all agflap.

It's like... why does cap need to be released? Because it's not the top. Cap is relative.

Even if you reach cap, before you release the three wants, you won't彻底 (thoroughly) eliminate agflap.

Because cap are the so-called good feelings. Good feelings correspond to bad feelings.

For good feelings, if you want to control them, you will develop fear – fear of losing them. If you want more, you will develop craving – wanting to acquire more good feelings.

If you don't reach the top, agflap will be continuously developed. Unless you reach **Nirvikalpa Samadhi** and make **Infinite Being** your eternal identity. Then you will no longer develop agflap.

Tiancheng: After releasing enough wanting control and approval, can you reach **Nirvikalpa Samadhi**?

Wind (Feng): You also need to release the fear of death.

Tiancheng: Do you need to release until you touch the deeper sense of separation to reach **Nirvikalpa Samadhi**?

Wind (Feng): Release the sense of separation that you are this body. At the moment you release it, you will reach *samadhi*, because you identify with **Infinite Being**.

Being in cap only means your current emotional state has reached cap. It can be said your garbage has been cleared to a certain extent.

Release the three wants, clear all AGFLAP.

Then you will be free. Free, you can master the mind.

Clearing all agflap requires reaching imperturbability. Just cap is not enough. When you are in cap, it means you still have corresponding negative emotions deep down. But in the state of cap, you have more ability to dig down and release those very deep feelings.

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Emotional Energy Scale

Emotion	Energy Consumed by Suppressed Emotion	Remaining Usable Energy
Apathy	100% - 95%	0% - 5%
Grief	94% - 90%	5% - 10%
Fear	89% - 85%	11% - 15%
Lust	84% - 80%	16% - 20%
Anger	79% - 70%	21% - 30%
Pride	69% - 60%	31% - 40%
Courageousness	59% - 35%	41% - 65%
Acceptance	34% - 15%	66% - 85%
Peace	14% - 0%	86% - 100%

Yiman's note: agflap is the acronym for the first six emotions in the emotional scale in The Sedona Method. When mentioned in the Release Method, "agflap" usually refers to negative emotions. CAP represents the last three positive emotions in the scale.

From this table, we can also see why we feel we have no energy to act when we are in negative emotions – most of the energy is used to suppress the emotions.

[2020.1.11 What to do when you feel no feeling / the feeling is vague]

Wind (Feng): So I don't suggest people summarize their own experiences into methods. Always return to the original process, the complete process. First, you need to relax the body. Once you find yourself putting effort into releasing, stop and relax the body. Because many people, due to past wrong habits, are used to exerting effort.

When releasing, if you try to find a feeling, that is逃避 (escaping/avoiding) the present feeling. You are escaping the present feeling 24 hours a day.

Release is not an activity that requires you to expend great effort. Some people may have wrong concepts about release due to previous wrong practice methods.

Accept unclear feelings. Unclear feelings are a type of feeling. You need to recognize this. There is no time when you don't have feelings. There is only when you don't regard feelings as feelings.

Lester Levenson specifically talked about this vague feeling. Vague feelings occur because you are escaping from feelings. Feel your vagueness.

"No feeling" is a vague feeling, or an 不明显 (not obvious/indistinct) feeling. Consciously pay attention to your vagueness. First, notice it. Don't be so急 (impatient/anxious). If, when you try to feel, your feeling is "no feeling," don't go looking for another feeling. Just allow this "no feeling" to be here. First, pay

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attention to this "no feeling," or blank feeling. Pay conscious attention to it until you recognize it as a feeling.

"No feeling," vague feelings – you are just逃避 (escaping) feelings. It's not that there really are no feelings.

The first feeling you suppress is the fear of death (wanting survival). Then you develop wanting approval and control. They develop the nine emotional categories, plus many, many individual feelings.

In the Release Method, when we talk about emotions, we mean the nine emotions of agflap and cap. When we talk about feelings, it includes individual feelings, emotions, desires – all are feelings.

[2021.2.3 Release with a relaxed attitude]

Wind (Feng): Try to relax and see.

伯利恒之星 (Star of Bethlehem): Okay.

Wind (Feng): You don't need to make it very obvious before releasing. If you make releasing a very painful thing, then of course you won't want to release.

伯利恒之星 (**Star of Bethlehem**): True.

Wind (Feng): Have a bit of an exploratory mindset, a relaxed mindset. See what happens after the questions. Don't be so 苦哈哈 (miserable-looking/suffering). (laughs) Release isn't homework.

伯利恒之星 (**Star of Bethlehem**): You really understand me. Okay, I'll try to be more relaxed.

Wind (Feng): For example, a table of people sitting playing mahjong. Someone says, "A Cadillac seems nice." You touch a tile with one hand, and casually say, "Oh yeah? Then let's have a Cadillac."

嗯 (Hmm), seems a bit impossible? Wanting control or wanting approval? Seems like wanting approval. Can you let it go? Seems like you can.

Check again. Seems a bit lighter. Has my Cadillac arrived? Damn, not yet. Is this wanting control and wanting approval? Just release like this (laughs). While touching mahjong tiles, you can have the Cadillac arrive. When you finish playing mahjong, you've released quite a bit. Go outside and look – a Cadillac at the door.

【2020.10.22 Release whichever feeling you are more aware of at the moment】

冰紫 (**Ice Purple**): Can you bundle the three wants together and ask?

Wind (Feng): No. Bundling them doesn't make it faster. The cause of the feeling is, of course, all three present. Because approval is the cause of control, survival is the cause of approval. But what you release is just the one you are more aware of at this moment.

【2020.9.30 From beginner to advanced: what to release】

Wind (Feng): Releasing emotions is the 入门 (entry-level) of learning the Release Method. That is, it lets you learn how to release, get familiar with the release process. After you are familiar, you release the two wants (wanting control and approval). When the fear of death surfaces, you release the fear of death. It's that simple.

【2020.10.24 Once you clearly know what release feels like, you can start releasing the "wants"】

Wind (Feng): If you can release wanting control and approval from the beginning, of course that's fine. But people who haven't experienced release probably don't know what release is. They might mistake suppression for release. At such times, you need to start by experiencing release through releasing emotions.

Once you master this method, this process, the Six Steps are the only guidance you need.

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October 31, 2020

Feng 09:21 AM Most things will happen according to your wanting.

Feng 09:22 AM When you move into acceptance and even peace, there is almost nothing you cannot do.

Feng 09:22 AM Of course, when you reach the so-called **imperturbability**, the ultimate tranquility that cannot be disturbed, you are omniscient, omnipotent, omnipresent.

Feng 09:23 AM Your "wanting" will weaken. Your "deciding to obtain" will increase.

Feng 09:23 AM Release "wanting," and you will feel having.

Feng 09:24 AM When you release all wanting, you will feel you possess the entire universe.

Feng 09:26 AM At this time, wanting to do something is like picking up a water glass on the table.

Feng 09:26 AM Do you need to use a strong "wanting" to pick up your own water glass?

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No, you just need to decide to pick it up.

Feng 09:26 AM Release "wanting," let the whole world become your water glass.

Feng 09:26 AM When you want to pick it up, you can just pick it up casually.

Feng 09:27 AM At this time, you won't want to save, because everything is yours, what are you saving?

Feng 09:27 AM You only create it when needed.

[2020.11.27 Releasing feelings is not about allowing/accepting feelings]

Wind (Feng): Allowing feelings to surface and leave is indeed a simple description of the release process. Therefore, in terms of method, many release practitioners can easily 转变 (transform/change) into allowing and accepting.

If you don't enter the Six Steps, you won't reach freedom.

There is something we call "pure awareness," or the flow of awareness. Lester Levenson described it in the early days as the flow of awareness. He described the ultimate state of existence in many ways. But the process to reach it is rigorous.

When people try to introspect, or just sit quietly, it's 等同于 (equivalent to) trying to forcibly separate the senses and life force. Before reaching the stage of *pranayama*, the life force flows outward, towards the senses.

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Therefore, before you have 完全掌控 (completely mastered/controlled) the life force at the physical and mental levels, trying to use the mind to control pure awareness is ineffective. The life force flows inward, the senses naturally shut down. Only then is pure awareness possible, to the point of reaching *samadhi*, the two stages of *samadhi*.

The Six Steps is a complete map. Neglecting any one step will cause you to stagnate. When people mentally think they are maintaining "awareness" and accepting everything, they have actually stopped releasing. They have lost the continuous release of Step 4.

在焉 (Zai Yan): How is the inward flow of life force achieved in the Release Method?

Wind (Feng): Continuously release wanting control and approval at the causal level. Because your flow towards the senses = flow towards the world. World = wanting control and wanting approval.

If you release continuously, the life force will be completely controlled; it no longer flows outward.

在焉 (Zai Yan): I feel that focusing attention on the abdomen, and keeping the spine straight, helps release go more smoothly.

Wind (Feng): Release actually doesn't require a fixed posture. Paying attention to the feeling center is correct.

在焉 (Zai Yan): Chest and abdomen refers to the large area of the chest and abdomen, right?

Wind (Feng): It's the heart chakra in Yoga.

在焉 (Zai Yan): When you enter *samadhi*, it should be a very deep state of stillness. Can it be achieved simply by releasing anytime, anywhere in daily life? Or does it require a certain length of quiet, concentrated release to enter?

Wind (Feng): There are two kinds of *samadhi*: one is *savikalpa samadhi* (with seed), the other is *nirvikalpa samadhi* (without seed). When you reach *nirvikalpa samadhi*, you can enter at any time, because the prerequisite – the life force of body and mind being completely mastered – is already there.

在焉 (Zai Yan): Can you elaborate?

Wind (Feng): Just a decision is needed to enter. I reached *savikalpa samadhi* very early on, when I was practicing the Pa-Auk meditation method in middle school. It suppressed the afflictions.

What Yogic science calls **Nirvikalpa Samadhi** is a stage where the direction has already turned. Similar to what the Buddha called stream-entry, the 转变 (transformation/redirection) of the flow of life. In Lester Levenson's terms, it's completely achieving Step 1.

Next, every one of your choices will naturally tend towards freedom. Only at this point do you turn from the stream of ordinary beings to the stream of Noble Ones, and you will never regress again. Only freedom remains as the direction to move forward.

在焉 (Zai Yan): How can Step 1 be achieved? Is it an intention, or a result of releasing?

Wind (Feng): It's the result of continuously implementing the Six Steps. This can be done through guidance in *The Way*, such as obtaining everything you want through releasing. When you do this, you will slowly discover that what you are seeking in everything is happiness. And the only source of happiness is the mind quieting down, allowing the **Infinite Being** to manifest more. Therefore, you will tend more and more towards freedom.

At this point, you will naturally give up attempts in other directions. All life force focuses on one direction, leaving only one goal – freedom. This completely achieves Step 1, and you will naturally fall into the last five steps.

[2020.10.23 Release has nothing to do with physical sensations; release is releasing psychological feelings]

美丽人生 (Beautiful Life): If you release the feeling of hunger, does it mean you don't need to eat?

Wind (Feng): What you release is not the feeling of hunger. The feeling of hunger is a physical sensation, already a result.

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You need to release its cause: the psychological feelings, and the wanting control and approval that drive them, and the "fear of death" that drives wanting control and approval.

The want for survival is the fear of death. The fear of death is a term Lester Levenson often uses.

Hunger is a physical sensation, which is actually already an expression, a result. When you release wanting control, you can turn off the feeling of hunger at any time.

Again, physical sensation is a result, already an expression.

So, I see many people releasing physical sensations. This is not the Release Method. The Release Method releases *feeling* – emotions, and the cause that drives emotions – the wants.

When you release these things at the causal level, things at the result level, like physical sensations, will change.

If you work on the result – releasing physical sensations – you will encounter many difficulties, because you can't change the posture of the person in the mirror by hitting the mirror.

If you want to change physical pain, release the wanting to change (control).

Don't release the physical pain; it's a result. If you release the control over it, it will be corrected immediately.

When you release the fear of death, it may bring up painful physical sensations. But the focus is not on releasing the physical sensations, but on releasing your emotions and basic wants towards it.

(Feng quotes a conversation from *The Way* Part 1)

Student: *Once when I tried to release the fear of death, I brought up some very heavy physical pain. So I must have done something wrong. But it took a long time to get over it.*

Lester Levenson: *You didn't release it; instead, you expressed it in your body. You let your body move towards death. Pain points towards death. So, you didn't release it; you let it express in the body.*

美丽人生 (Beautiful Life): If you release control, will illness and pain automatically disappear?

Wind (Feng): After releasing all the psychological feelings towards it, it won't express in the body.

Pain is actually the result of the fear of death expressing in the body. That is, if you suppress the fear of death, it will express in the body, forming painful physical sensations. But if you release the fear of death, it will随之 (subsequently/thereupon) dissipate. So, don't do anything outside the Six Steps.

Besides wanting control, wanting approval, and the fear of death that surfaces later, you don't need to release anything else. Because everything is a result of these three.

Before you finish releasing approval and control, the fear of death will occasionally surface, but not often.

[Note: Lester Levenson said that as long as you continuously release wanting approval and control, the fear of death (wanting safety/survival) will automatically surface for you to release. That's why releasing wanting safety is not mentioned in the Six Steps.]

[2020.10.22 What needs to be released is the "cause," not the "result"]

Wind (Feng): Physical sensation is already an expression.

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The first thing suppressed is the fear of death. Then it develops wanting approval. Wanting approval develops wanting control. Wanting approval and wanting control develop the nine emotional states.

The nine emotional states develop many subtle feelings. Feelings develop all thoughts. Thoughts project outward and become your material world. The material world includes your body. Therefore, the body and the entire material world are your "creations," a projected result.

When releasing, you release the emotions and desires that are the cause. And wanting survival (fear of death) is the cause of wanting approval and control.

All feelings are survival programs. You release *feeling*, not the physical sensations that are already expressed as results on the body.

When you release the emotions, the physical sensations of illness and pain will also隨之 (subsequently) dissipate. Because your body is merely an exact copy of the astral body.

The course only uses two days for newcomers to familiarize themselves with releasing emotions. The emotional scale is an aid for you to identify your current emotions. Because many people, besides physical sensations, cannot identify their current emotions. So they need the aid of the scale. Soon, you can transition to releasing the wants.

Directly release wanting approval, control, and ultimately wanting survival (fear of death). Clear the底层 (underlying/bottom) drives. This is the use of the tool called the Release Method.

Wanting control and approval are feelings that limit you. But sometimes we are this 愚蠢 (foolish). We would rather have limitation than freedom. Sometimes when you get stuck, it's really because you are unwilling to release them. You just want it. When you realize that wanting control and approval limit you, you want freedom more. — Feng 2020.10.18

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Basic wants drive emotions. Nine emotions drive hundreds of feelings. Feelings drive thousands of thoughts.

Wanting survival is the tree root. Wanting approval and control are the trunk. Emotions are the branches. Feelings are the small branches. Thoughts are the leaves.

Cutting leaves one by one – when will you ever finish cutting?

Feng 10:47 PM

Feng 10:47 PM So it's just about efficiency.

Feng 10:48 PM Lester Levenson said, if you release the nine emotional categories, like releasing fear, it would take hundreds or thousands of lifetimes.

Feng 10:48 PM That's just one emotion.

If you release thoughts, multiply that by millions.

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Feng 10:52 PM A perfect map.

Feng 10:52 PM If you alter it even a little, you cannot be free.

Feng 10:52 PM Implement it and you can be free.

Feng 10:52 PM It's that simple.

Feng 10:53 PM Releasing emotions also works. The three wants are faster.

Feng 11:02 PM Your current feeling – is it wanting control or wanting approval?

Feng 11:02 PM Can you allow yourself to be more aware of it?

Feng 11:03 PM Can you let it go?

Feng 11:03 PM These few sentences take a few seconds?

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Wind (Feng): Wanting to change is a type of wanting control.

If you dislike something, you want to change it. If you like something, you want to maintain it, to possess it. That's all wanting control. The specific explanation of wanting control is: "you want the world to be the way you want it."

Wanting control is the most superficial want.

Why do you want to possess this, change that? Because you want approval. Why do you want approval? Because you want safety. You think if others approve of you, you can survive. Wanting safety, survival is the deepest want. Wanting survival develops wanting approval and control. Wanting approval and control develop agflap.

[2020.10.18]

[2020.10.18] Wind (Feng): Control is a good thing. Wanting control is not. Wanting = lack. Wanting control is a lack of control.

[2020.10.18]

[2020.10.18] Wind (Feng): Continuously release the wanting control and approval on the things you want to achieve. Then you will achieve what you want to do.

[2020.12.16 After releasing all feelings, there is peace beyond everything]

快乐时光 (Happy Time): What kind of state is it when you release control over the body? Are there any signs before that?

Wind (Feng): Release control over the body?

快乐时光 (Happy Time): Released control over all feelings.

Wind (Feng): Released all feelings?

快乐时光 (Happy Time): Yes.

Wind (Feng): Peace beyond everything. That is indescribable. **Imperturbability**. Absolute tranquility that no person or thing can disturb.

Lester Levenson said, in Sanskrit it's called *Nirvana*. Through any method, you can temporarily quiet the mind completely and briefly contact it. This is what Yogic science calls *Savikalpa Samadhi*.

But in *Savikalpa Samadhi*, the power of the seeds still exists, so you can still fall back. When you reach **Nirvikalpa Samadhi**, all seeds lose their function. At this point, you still have residual karma, but eliminating it is just a matter of time.

Some masters choose to keep that residual karma longer, to continually return to the world to help more people. Some masters achieve *Paramukta*, becoming a *Siddha* (perfect being), directly merging into the Infinite.

许韬 (Xu Tao): Is this knowledge or knowing?

Wind (Feng): For you, it's knowledge.

快乐时光 (**Happy Time**): I don't understand the rest. Just keep moving forward foolishly, releasing continuously, right?

Wind (Feng): Yes, implement the Six Steps.

Nirvikalpa Samadhi, in the Six Steps, is merely the complete achievement of Step 1. Then the real work just begins. You will fall into the last five steps.

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Every one of your choices, decisions, naturally tends towards freedom, because the seeds no longer function. That means the direction towards the world no longer functions; it completely 朝向 (faces/orients towards) the single direction of freedom.

宏 (**Hong**): Would quitting a job count as such a thing?

Wind (Feng): No. This has nothing to do with any action. It's just that you have discovered what Lester Levenson called "the only source of happiness." When you discover it, you can turn your direction. At the moment of the complete turn of direction, you will enter so-called **Nirvikalpa Samadhi**. The seeds lose function, meaning the direction of the world completely loses function.

清溪 (**Qingxi**): Is it necessary to quit work and leave people? I feel that among people, in interpersonal interactions, the mind is just active.

Wind (Feng): Do you want to suppress that active mind?

宏 (**Hong**): I dislike interpersonal relationships. I very much wish I could live a life of seclusion.

Wind (Feng): That is "aversion to the world." (subtle)

清溪 (**Qingxi**): Currently, I need to release this active mind. But after releasing it completely and彻底 (thoroughly), would the ultimate outcome be as mentioned above? Leaving people?

Wind (Feng): It depends on your choice. Aversion to the world is not wanting freedom. Understand this point. Aversion and craving appear in pairs. If you have a craving for the world, you will同时 (simultaneously) have aversion. I have found many, many people mistake "aversion to the world" for wanting freedom.

清溪 (**Qingxi**): Oh. So when you truly release and become free, merging with people and leaving people are no different? No distinction? Is that it?

Wind (Feng): The eternal tranquility of **Infinite Being** will not be disturbed.

Suppressed feelings continuously drive our subconscious thoughts in the subconscious mind. The mind is only creative. Every thought manifests, whether you look at it or not. Subconscious thoughts are just those we don't look at now. We program them, letting them operate automatically in the background. So, suppressed feelings are also your feelings. They still drive those thoughts you don't want to see, automatically operating in the subconscious. Therefore, do not suppress feelings. Release them.

—— Feng 2020.10.22

[2020.10.15 In daily life, whenever we use the body/use the senses, we can notice the want behind it and release it]

Note: Step 3 is a great reminder for our daily release. Behind moving the body, using the body to operate certain things, facing certain unexpected events, generating certain thoughts and emotions, etc., there must be the two programs of "wanting control / wanting approval" operating.

See that all feelings originate from the two wants. Discover them anytime, release them anytime. Regarding this, how to practice better in daily life? The following sharing might give you some inspiration.

Wind (Feng): Yesterday I had an even deeper experience. I thought about it a bit and decided to share it.

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It was when I was crossing the street to buy water and food. I noticed I was subconsciously defending. At a more subtle level, I saw my wanting control. So I released it.

I continued releasing for over ten minutes. I naturally closed my eyes. I was guided step by step by an inner "knowing" all the way back home.

This knowing is not vision, not hearing, not any of the senses. But it is more pervasive than vision and hearing. Just step by step, very 笃定 (steadfast/certain) awareness. No hesitation, no stepping on air.

余生可贵 (Remaining Life Precious): Is it a kind of trust?

Wind (Feng): If you say trust, there's still duality in that. But that feeling wasn't separate. It was one "knowing" followed by another "knowing." I knew I needed to go here. I knew I needed to go there next.

Today, I'm still releasing. Because this morning I used my eyes again to work. But I found I can use awareness to work.

Now it's about half and half. Sometimes I habitually use my eyes to work. But after noticing, I release the wanting control of trying to see, and I can return to working with awareness.

我是无限 (**I am Infinite**): You're still working, not in retreat.

Wind (Feng): The "work" I mentioned refers to looking at the road, looking at things, like brushing teeth, washing my face. The problem here is that these are really wanting control. When you go deeper, you will contact... I even saw that I consciously operated the internal organs. But these things don't need to be considered initially. When you release some fear of death, I find that the control over the body itself becomes more apparent.

For example, a simple sitting posture – sitting up – requires 运用 (utilizing/calling upon) energy, requires 唤起 (evoking) control. Maintaining the body also requires 唤起 (evoking) wanting control.

紫 (**Zi**): Does the mind think that if it doesn't control, it will die? Because it fears death, it wants to control?

Wind (Feng): Yes. At the deepest level, it's wanting survival. As you release, it becomes clearer and clearer. My biggest problem now is that I easily stop releasing. I need to constantly use the Six Steps to remind myself. Otherwise, I will enter a state of awareness, feeling that everything around is very perfect and harmonious.

Whenever this happens, I need to remind myself of Step 1. Because this stopping is also due to wanting control.

繁星 (**Star**): Feng, through releasing, have you become calm, peaceful, comfortable? Isn't the purpose of our release to 找回 (find back/recover) our peaceful Self? Not to release for the sake of releasing, maintaining a posture of continuous release. If you are already peaceful, why force yourself to release? You need release when you are not peaceful.

Wind (Feng): Every time you release, you will feel higher. The original peace is only relative. It's just that when you reach a comfortable stage, you lack motivation. Previously, because you lived in pain, you had strong motivation to release.

Later, you must strengthen Step 1. Release for the sake of freedom (highest goal). Lester Levenson has an audio, "Get High to Release," 专门 (specifically) criticizing this approach. Doing it this way, you'll never reach the destination, because it's releasing to only feel good.

When you feel good, you stop. When you stop, you are suppressing. Survival programs will develop. If you are not walking towards freedom, you are walking towards limitation.

Therefore, Lester Levenson emphasizes: continue releasing even when you feel very good. Walk higher and higher when you are high. Don't stop at the current feeling of perfect harmony.

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Go listen to that recording of Lester Levenson "Get High to Release" and you'll understand. You don't have to wait until you are down to release. Get high to release.

If you feel peaceful, release that "peace." You will feel even better. Try it.

Wanting to maintain this comfort is also wanting control.

If you don't release, you are suppressing. There's no so-called 静止不动 (static state). If you are not advancing, you are retreating. If you are not undoing your mind, making it quieter, then your mind is becoming more noisy. Therefore, before reaching the destination, always release continuously. Make it constant. This is precisely Step 4.

Survival programs are your feelings. Feelings drive feelings. If you suppress them, hide them... If you don't suppress them, you release them.

If you release all feelings, i.e., survival programs, everything ends. You are free.

There is no intermediate point where you need to stop. So when a student asked him what he should do, Lester Levenson said in the audio, "you stopped. There is no stop in the six steps."

(Feng then 现场翻译 (on-site translated) a passage from "Get High to Release" to share with everyone)

How many of you are releasing just to feel good? How long are you going to wait? That's your problem. You're not doing it.

What are you doing? You just want to stay on the good feeling. So you only release when you feel bad, so you can get the good feeling again. Because there's only one good feeling, and that's the feeling after release.

After a while, you feel bad again. So you release to get the good feeling again. This拖延 (delays/prolongs) the whole process.

If the purpose of release is freedom, it would take a few months to clear all the garbage. If release is to get out of困境 (difficulties/predicaments), then it becomes an extremely long process.

(Note: This article "Get High to Release" has a very good 提醒 (reminder) function. Below are some excerpts from other paragraphs. Thanks to translator Roller.)

In the beginning, you have no choice. You are stuck in a heavy and painful state. You need the motivation to get out of hell to release. But now that you have progressed and risen, that should be in the past.

The reason to release should be to go to freedom. The highest, best, most wonderful feeling and state you can get is complete freedom. Do you believe that?

Well, then why don't you go all out to reach the highest state, to go to freedom? It's because you are persistently holding on to this heavy state – the "ego."

The reason you can't get out of 困境 (difficulties) quickly is that after you release, you feel good. This causes you to stop releasing after achieving the goal. If you release for freedom, you won't stop. You will cherish every opportunity you get to be free. Every time you go down is a great opportunity for you. Every fall (down) is a great opportunity to release and rise.

You haven't fallen into the subsequent steps of the Six Steps, because you missed the first thing – wanting freedom. Instead, you want to satisfy the ego, satisfy the sense of "I."

You don't want freedom. That's why none of you have gone all the way yet.

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Chasing the wonderful states of the external world. Every time you get a bit of happiness, you get a bit, then another bit of pain. If you look, it's so obvious.

It proves to you every day: your happiness is not about satisfying the mind. You cannot win! For every bit of happiness from satisfying the mind-body, you suffer great pain! Every thought has a certain amount of pain attached to it. Why? It takes your attention away from your Being. When your mind is quiet, you will be in the most wonderful place.

Therefore, I suggest you wake up from reality. Release when you're high. You should write it in capital letters in your notes: RELEASE WHEN HIGH. GO HIGH TO RELEASE.

All the suppressed energy (feeling) is now trying to 冲 (rush/burst) out (push up). And you are trying to suppress it down. Stop holding it down. Every bit of it will release. It will immediately go out. Suppressing it is holding onto the ego program.

The ego sense contains all likes and dislikes, all thoughts. You must move your attention away from it and place it on Being.

Release when you're high. The higher our state, the closer we are to our Being.

The peak state and tranquility are the same thing.

When you go high, you are full of energy. In the state of apathy, pessimism, you only have very low motivation.

Down here, you will continue to be stuck in it, unable to let go. Go up. You can face the fear of death. And, when you release most of the fear, you can release the rest relatively easily. Go release.

If I had said these words to you a while ago, they would have meant nothing. Because you were stuck in AGFLAP, unable to see things clearly. The only thing you saw was AGFLAP.

But each of us has already entered this realm. We know how we feel. We can be in it, then dig deeper and face the fear of death, insecurity, and fear of life.

This way, you will get rid of all fear.

Fear is unnatural. What does eternal life have to worry about, especially the fear of death? So, start here. Focus here. Feel high. Then dig for the fear of death and release it.

The mind must become quiet. Then you can identify with your Being. This is the ultimate state.

That's what I wanted to say to you today. Get out of the pit, rise up, finish the process! It will only take a few months or less. If Step 1 is achieved – wanting freedom more than you want to satisfy the ego – then the other steps can be achieved. Then you will always implement the Six Steps.

This is quite 振奋 (exhilarating/inspiring). Because you will get higher and higher, until you can't get any higher – nowhere to go – you are all over the universe. You are infinite. Simply put, you will identify with your Being, "I-am-ness." Then you will see the whole truth. Only my Being exists. Everything else is imagination, a fantasy.

So, I say, release. Keep it in mind: Go high and release.

Of course, if you are in a low valley, release to go higher, so you can release more deeply. Don't stay there. Move on from here to higher.

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Don't stop. Go higher. Use the highness to release until there's nowhere to go. You are all over the universe.

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March 13, 2021

Image description: A series of chat screenshots between Tiancheng and Feng.

Tiancheng 01:45:53 @Feng If you reach a high place and keep going, keep going, never stopping, will you directly rush to **Nirvikalpa Samadhi** without experiencing low valleys?

Feng 01:45:53 So-called low valleys are just heavy emotions.

Image description: Several lines of small text, likely metadata or system messages.

Image description: Several lines of small text, likely metadata or system messages.

Image description: Several lines of small text, likely metadata or system messages.

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Feng 01:48:54 That's because you can no longer 飙 (speed/rise) higher.

Feng 01:49:03 The low valleys have also been completely released.

Tiancheng 01:49:59 Does being in a low valley manifest as being stuck?

Feng 01:50:04 Being stuck is just you wanting control.

Feng 01:50:15 Low valleys are just heavy feelings.

Feng 01:50:24 You allow them to surface, allow them to leave.

Feng 01:50:27 Then you won't get stuck.

Feng 01:50:34 If you are stuck, release the wanting control.

Feng 01:50:37 It's very simple.

Tiancheng 01:50:50 Are heavy feelings the fear of death?

Feng 01:51:12 Every feeling is heavy.

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Note: Regarding "don't stop releasing when you reach a good state," here is an 插入 (insert) of Feng's sharing on 2020.9.20 to remind us. At this time, Feng had not yet entered the excellent phase of continuous release. Soon after, in a week, he made a breakthrough.)

Wind (Feng): I remember two years ago, that was my peak period. I think I was probably in cap most of the time. But I knew there was a lot of garbage underneath that I didn't want to look at.

Later, I stopped for a long, long time. I just didn't want to release. I still hadn't decided to walk to the destination all at once. I wanted to stay in that beautiful state. Then soon, those negative emotions came back.

After stopping release, this relatively good state only lasted a few months, then returned to the original state. The mind became noisy again.

But my current feeling is very bad. Because I have experienced a relatively high state before, after falling down, I am in煎熬 (torment/suffering) every day. It's very难受 (uncomfortable/painful).

To use a crude 比喻 (analogy): it's like a pig in a barn. After eating fresh food, it doesn't think the 泔水 (swill - food scraps) tastes good anymore. Coming back to eat the food scraps is much more 难受 (uncomfortable) than when the pig didn't know about the fresh food.

I always stop. But I do realize the mind is a garbage dump. If you live in the mind your whole life, it's just too tragic. Coming and going, it's the same desires and reactions. Very 程式化 (formulaic/mechanical / robotic).

[2020.10.18 Obtain everything you want by releasing the wants]

Note: Generally, when we mention "get everything by releasing only," our understanding of "everything" might often think of things like obtaining money, getting a certain item, restoring health, learning a foreign language, acquiring a certain skill or talent, gaining some superpower, etc.

Actually, "everything" does not only refer to a 阶段性 (stage-specific) goal. You can 放大 (amplify) your awareness of "everything" in any matter, big or small. Because we have things we want to achieve every moment. Just like simply lifting an arm, turning off a light.

Can we lift the arm effortlessly through release? The following dialogue where Feng guides a group member to release might give you some inspiration on "getting everything you want by releasing."

JianWang: Feng, Lester Levenson used raising his hand to illustrate "get everything by releasing only." Can you give a demonstration?

Wind (Feng): You want to try? You can try right now. What do you want to achieve? What's the next thing you want to do?

JianWang: For example, "raise my hand."

Wind (Feng): Yes. Can you see if this is wanting control or wanting approval?

JianWang: Control.

Wind (Feng): Did you let it go?

JianWang: Yes.

Wind (Feng): Is there any left?

JianWang: There is.

Wind (Feng): Notice more. Did it leave?

JianWang: More subtle ones are coming out.

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Wind (Feng): Yes, keep releasing them. As you release, do you see that you are less and less of a "doer"?

JianWang: Slowly, the motivation to raise my hand gets stronger and stronger. Okay, it naturally raised itself.

Wind (Feng): That's it. Anything. You achieve it through releasing. This is "get everything by releasing only." Literally.

JianWang: Every move, every action has "control."

[2020.9.21 How to release on goals]

Wind (Feng): Regarding goals, the fourth video explains it like this: Write down your goal (in the present tense). Then look at your goal. Release the first feeling you have about the goal. Okay, that's it. It's that simple.

After releasing the first feeling, look at your goal again. Release the first feeling at this moment, until you feel the goal has already been achieved. Note: "already achieved."

Actually, I've already 复述 (repeated/paraphrased) almost all the content above. The rest is just 重复引导 (repeating the guidance). The original Release Method is really very simple.

I used to set goals and release many times. Now I rarely set goals, because I find there isn't much I really want.

Let me talk about my own experience with goals. "Goals are a way to keep you releasing continuously. When you look at the goal, as long as you don't deceive yourself, a lot of feelings like 'impossible' will 涌现 (emerge/surge). Of course, there will also be some anger, grief, etc. All kinds of emotions. Release them one by one according to the process. After releasing, there is a clear and 笃定 (steadfast) feeling. You 'know' it's yours.

It's like looking at the goal. An emotion pops up, release it. Look at the goal again. Has it reached the state of 'already achieved'? If not, there must be wanting control and wanting approval (emotionally: inability, craving, anger, fear, etc.). Release the top feeling, one by one, until it's all cleared.

My personal experience is that if you keep doing this, you will reach a state of 'I am very confident the goal can succeed.' But this state is not enough. This should be around pride and courageousness. This state still needs to be released.

I have tested the goal process many times. Generally speaking, below this 'I believe it will definitely come true' emotion, there are many more subconscious emotions. After releasing, more will 涌现 (emerge).

What is the real feeling of completely releasing a goal? It is that moment of 'knowing' (不需要 (no need for) thinking,不需要 (no need for) believing) that the goal is already mine. Very clear and 笃定 (steadfast), as if it is right in front of me. At this time, you won't want to do anything to get it. Because you are completely 确认 (confirmed/certain) it is already yours. At this point, I generally won't think about it anymore. I'll do other things. Then it naturally comes.

This goal process almost always works. You can start with small things. Lester Levenson said, if you can't be a winner, that feeling of frustration will always accompany you.

So once you set a goal, you must achieve it. Therefore, don't set too big a goal at the beginning, which might discourage you. Build momentum for release by achieving small goals. Every time you succeed, write down the gain. This way, you will become more and more adept at using the goal process.

我是无限 (**I am Infinite**): I haven't really achieved anything through release.

Wind (Feng): I was the same before. Later, after listening to Lester Levenson's audio, I found I had a limiting belief: "I can't release on a goal until it's achieved."

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Behind this was a previous feeling of frustration. Lester Levenson said in that winner video: "You must be a winner, even if just to draw out the 嗔恨 (aversion/resentment) in the subconscious, you must be a winner." You shouldn't keep that feeling of "frustration," that feeling of "I can't," in the subconscious.

Because I found that at the beginning of release, everyone is ambitious and wants to achieve goals. After that, a thought develops: "Being too attached to goals 容易 (easily) makes release stuck." Hasn't most people had this thought?

Later, I realized this limiting belief was wrong. You are actually saying, "I cannot achieve goals." And "I cannot" is a feeling of frustration, apathy. In the process of practice, individuals will invent many limiting statements. Lester Levenson never said these. So in the later audios, I often saw Lester Levenson correcting students' limiting statements.

The so-called "goals will hinder your release" is actually not true. It's your frustration (feeling of powerlessness) that hinders your release.

Goal setting is part of the Sedona Method process. Its purpose is to draw out the emotions and basic wants you have hidden.

A person who truly experiences perfection and desirelessness is another matter. But if you avoid goals and want these things at the beginning of release, you are not releasing them. You just don't want to look at them, suppressing them deeper.

Lester Levenson's Release Method has already formed a very practical,循序渐进 (step-by-step) system. The release method introduces some tools you might use. The purpose of the goal tool is to let your suppressed feelings surface. After you slowly change this habit and release the frustration about goals, you won't need to 专门 (specifically) set goals anymore. But changing "I cannot" into "I can" is very important.

Look at the emotions behind the goal. Trace them back to wanting control and wanting approval. Just let them surface, let them leave. Repeat this process. These processes are designed to help you release continuously.

The so-called goal process is a way to唤起 (evoke) suppressed emotions and wants in the subconscious. If you are already in a very troubled emotion, and it's very obvious, you don't need to operate the goal process first. Release what you can notice.

Just release. Metaphysical or spiritual discussions probably don't help much. Release, and you will clearly understand what's going on. My point is about intellectual questions. Those questions are just trying to fill your knowledge with intellectual explanations. In the complete system of the Release Method, all questions can be solved by releasing.

Regarding metaphysical discussions, it should be said like this: No matter how many definitions we give to "truth," it is not truth itself. By releasing, and then experiencing it personally, it is infinitely more useful than discussing it with the mind ten thousand times.

[2020.12 Set a release time for goals of no more than two weeks]

Wind (Feng): Set goals for a week or two. Goals that take too long will make you lose momentum. Actually, you are in 拖延 (procrastination).

The feeling of impossibility means you are in an agf emotional state. Behind it, there is wanting control, also wanting approval and safety.

Achieve a very small goal, no more than ten minutes. Achieve a general goal, half a day is enough. Achieve a difficult big goal, how long do you think it takes? I think no more than a week.

If you can't do it in a week, it's because you haven't really used the Six Steps.

So, don't joke with yourself. Easy or impossible. Can you understand this concept?

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时代万物互联 (Era of Interconnection): Only these two choices. Either simple, or impossible. No third.

Wind (Feng): Yes.

Cynthia: The release you mentioned is continuous release, right? Achieving a difficult goal in a week should be releasing continuously without stopping for that week.

Wind (Feng): Continuity is key.

【2020.11.23 After a goal expires and fails, release the frustration】

Wind (Feng): A major purpose of goal setting is to draw out these suppressed frustrations.

So I even suggest that when it expires and fails, write down "failure." Face the accumulated frustration and release it.

You cannot succeed while suppressing those opposing programs in the subconscious. Failure to achieve must mean there are still programs opposing it inside you. That's all.

Previously, you kept frustration in the subconscious, you couldn't see it. Now you see it. So drawing out these frustrations through goal setting is a good thing. When frustration surfaces, you can decide to release it or suppress it back. I decide to release it. Be smart.

If you don't draw it out and release it, you will never have the ability to achieve goals. Therefore, even if you resist it, still set goals. It's very simple.

If you 逃避 (escape/avoid) looking at it, it will always stay inside, running you.

【2021.1.3】

First achieve the goal. Otherwise, it will be difficult for you to 下定决心 (make up your mind) for freedom.

【2020.11.24 For failed goals, you can create a new goal to release】

Wind (Feng): (If the goal expires and hasn't been achieved), you have to write down failure. Then release on the feeling of frustration.

Then set a new goal. It can be the same goal. But approach it with the attitude of a new goal, just like facing that goal for the first time. Otherwise, you will 破罐破摔 (give up on yourself/sink into apathy) and procrastinate.

【2020.11.24 How much to release on a goal – release until you feel the goal has already been achieved, very clear and 笃定 (steadfast), completely 确认 (confirm) it is already yours】

Wind (Feng): Give it some force. Achieve a goal first.

Go All The Way: Right now, I'm in apathy. I don't want to do anything (laughs). I just think about procrastinating. Release in the evening. Not now.

Wind (Feng): (laughs)

Go All The Way: Previously, when I released, I generally wasn't sleepy. But on the first day of my retreat, I was particularly sleepy.

Wind (Feng): Do you know why?

Go All The Way: Why?

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Wind (Feng): Because you are forcing yourself to release (laughs). Force, the mind will resist. The way it resists is by getting sleepy. When you try to 郑重其事 (make a solemn ceremony) of doing a big release, that's what happens. You have to put on a posture of "I'm ready, I'm going to start releasing now." Of course the mind will resist.

我是无限 (I am Infinite): For example, a goal of a pot. I can accept that. It's only 500 bucks. If not, ten bucks. If not, one buck.

我是无限 (I am Infinite): I think my frustration isn't very strong. It's quite easy to release on it.

Wind (Feng): Not habit, I suppose.

伯利恒之星 (Star of Bethlehem): Giving up on yourself is just 逃避 (escape/avoidance). As long as I逃避 (escape/avoid), I won't taste the pain of failure. Can't let failure become a habit.

Wind (Feng): The feeling of complete release is that you will completely know it's yours. Then you will naturally let it go. Your mind will no longer 围绕 (circle around - obsess about) it. Then it will come. At this moment, you will see, taste what you want. Because you are extremely sure you already have it. So you won't have any more expectations. Because you already have it. You will naturally enjoy it and then let it go.

The feeling of complete release on a goal is not that you believe it will come in the future. It's that you see it is yours right now. You know it is yours right now. That's complete release. 'Hootless' in Lester Levenson's terminology.

估计 (estimate) most people haven't experienced this kind of complete release on a goal. They will "know" they already have a pot. There won't be any doubt. Because they know.

[2020.11.24 Release on a goal until you clearly know it is "now" completely achieved]

Wind (Feng): When you think of the car you own, what's the feeling? Although you're not looking at it now, you clearly and 笃定 (steadfastly) know it's yours.

倚天 (Yitian): The mind no longer 围绕 (circles around) it – that means truly letting go?

Wind (Feng): Here, the mind no longer 围绕 (circles around) it means there is no striving. Even if you consciously think about it now, you will immediately realize, "Oh, it's already there." Then you will naturally let it go.

Goal release reaches this level, then you have initiative. You are not pitifully doing release there, 然后 (then) looking hopefully: "Has God bestowed it upon me? Have I completely surrendered?" Instead, you release until it falls into your lap.

伯利恒之星 (**Star of Bethlehem**): You must have initiative. Not waiting.

Wind (Feng): It's like 假设 (assuming) you have a girlfriend. When you wake up every day, you don't see her either. But you know she's your girlfriend. So every time I ask, "Is the goal done?" I don't just mean whether the physical object has arrived. I'm asking if your goal has been completely released. Have you clearly known it?

Roller: If there is still a trace of doubt, not 笃定 (steadfast), it's not complete.

Wind (Feng): Yes. First, you have to have intention. Then release all feelings about it. Then you get it.

我是无限 (**I am Infinite**): I think it will come. But I think it won't come right now; it will be delayed a few days.

Wind (Feng): That's wrong.

伯利恒之星 (**Star of Bethlehem**): It has to be now. No matter where you are, it has to be achieved now.

Wind (Feng): Your mind lets it stay in the future. I'll tell you why. Because the mind does not distinguish tenses. The mind thinks in images.

Because the mind thinks in images, when you say "it will come," the image presented is "does not have."

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You must release until you "already have it" for it to manifest in the material world.

伯利恒之星 (**Star of Bethlehem**): So it's either have or not have. You explained it clearly enough this time. I didn't fully understand before.

Wind (Feng): The mind just thinks in images. Creation occurs in beams of light, in the form of frames of images. So our world screen appears continuous.

[2020.11.24 The purpose of goals is to draw out your aversion to the world]

伯利恒之星 (**Star of Bethlehem**): Just now, I released a lot of things: control and approval. I think I must release for freedom, not to make life a little better.

Roller: Yes, making life a little better makes it easy to stop.

伯利恒之星 (**Star of Bethlehem**): We release to achieve goals, whether it's a girlfriend, money, or a pot. The purpose is not to make life a little better. That's not enough. It really must be for freedom. Making life a little better actually complicates things. And it definitely takes much, much longer.

Wind (Feng): The purpose of goals is to draw out your aversion to the world. What's so good about the material world? This car frame, what's so good about it? (laughs) There's nothing particularly good about the material world.

伯利恒之星 (**Star of Bethlehem**): Right. Nothing good. Lester Levenson didn't stay because this place is good. He stayed to let everyone 提升 (elevate/raise) to his level.

Roller: First transcend the material world.

伯利恒之星 (**Star of Bethlehem**): This is a must (laughs). Otherwise, it's just empty talk.

Roller: I see many of my friends 沉醉 (indulging/immersed) in luxury and dissipation.

Wind (Feng): However, you still have to achieve goals. The desire for freedom is not 建立在 (based/established) on aversion to the world.

伯利恒之星 (**Star of Bethlehem**): Right. You must master this world.

Roller: Yes, you must become a winner. Otherwise, you'll be pushed around by this world.

伯利恒之星 (**Star of Bethlehem**): So our goals must definitely be achieved. As trophies of freedom.

Roller: Must be achieved. My knees can bear it.

伯利恒之星 (**Star of Bethlehem**): Feng, even with "get everything by releasing," you don't need more than 3 months, right?

Wind (Feng): As long as you are on the Six Steps. "Get everything by releasing only" is a good way to operate the Six Steps.

Roller: bravo. After all, it's Lester Levenson's favorite teaching.

伯利恒之星 (**Star of Bethlehem**): Yes. You will keep achieving, achieving, achieving.

Wind (Feng): Lester Levenson said, because you always have wants. You want this, you want that. You won't stop. So you won't stop releasing either.

Roller: I also want to learn to play the piano, learn to play Joe Hisaishi. There are really many things I want. All get them through release.

伯利恒之星 (**Star of Bethlehem**): I think releasing on goals is the method most suitable for us.

Roller: Yes. This way you have the motivation to release. Otherwise, you'll just keep wanting good feelings.

伯利恒之星 (**Star of Bethlehem**): Otherwise, you just endure being a failure. The most 失败 (failed) thing is this: 明明 (clearly/obviously) we can do it, yet we still choose to be a failure.

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Wind (Feng): The process of releasing a goal until it's completely achieved is very 美妙 (wonderful). (laughs)

伯利恒之星 (**Star of Bethlehem**): Then let's experience it. (laughs)

Wind (Feng): You just release, release, watch it become clearer bit by bit, watch all impossibilities vanish into thin air.

【2020.3.11 Pay attention to external confirmation (gains). When real change happens internally, the external must 随之 (subsequently) change as well】

Wind (Feng): Furthermore, I want to emphasize something completely different from what most spiritual circles in the world today tell you. This thing is: you need to pay attention to external confirmation (gains).

Step 1: mastering the world, then mastering the mind.

If you feel very good right now, but you are powerless over the world, then your subconscious is suppressing those agflap. Therefore, Lester Levenson's teaching emphasizes external confirmation. This is almost something later forgotten by all his students.

大黄猫 (**Big Yellow Cat**): What is external confirmation? Still not quite 明白 (understand).

Wind (Feng): Think of something, and it happens. An effortless thought, and things appear there, just like in a dream.

Through release. Don't 妥协 (compromise).

The first step of freedom is to master the world. Then you release craving and aversion for the world. But if you can't do it, if you hide "I can't" in the subconscious, you can't be free. You must be a winner.

This is something Lester Levenson repeatedly emphasized with his students. But most of his students compromised.

The reason I say to pay attention to external confirmation is because many people mistake a superficially good feeling for freedom. Their world hasn't changed. Because the subconscious still maintains those pictures.

A person who has truly changed their mind – their world must 必然 (inevitably) change. Because what is the world? The world is just a projection of your一堆 (pile/heap) of thoughts.

About Goal Release

Feng Discusses the Six Steps: Step 4

Step 4: Make release constant.

[2020.10.18 Release continuously, without stopping]

Wind (Feng): Step 4 is to release continuously. Continuous means continuous. You do it the first time, then you can do it the second, third, fourth... until the last time, reaching freedom.

Lester Levenson said, "there is no stop in the six steps." There is no "stop" in the Six Steps. Continuous means continuous.

[2020.10.24 Release continuously, make it a normal state like breathing]

Wind (Feng): Let me explain Step 4, make release constant.

Because until now, suppression has been your normal state.

So you ask, "Does this need releasing? Does that need releasing?" Do you need to ask, "Do I need to breathe?" Why don't you ask, "Do I need to suppress this?"

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Because suppression is your normal state. Release has become your abnormal state. You need to make release your constant state, every moment, like breathing.

Breathing wasn't automatic at the beginning either. Including your body's internal organs, at first you operated them consciously. Later, you handed them over to programs to run automatically.

You don't necessarily have to do nothing. But release cannot stop. Once you stop, it's like an airplane stopping its takeoff run. You need to get it running again.

As Lester Levenson said, make release constant, let it become your new habit.

First, take all the time you can to release. Then, you'll find you don't need to "do" anything. Things will happen naturally. You watch the body move. So you can release continuously, without needing to distract yourself to operate the body to do things.

Release is letting feelings surface and leave. Release once. New feelings emerge. You release a second time. This is called continuous release. If at this moment, you don't let the feeling leave, but suppress it instead, this is called stopping. This point is very simple.

You can know for yourself whether you are releasing continuously or not.

[2020.11.28 Release once, again, again. Let feelings surface and float out continuously throughout the day]

Wind (Feng): So-called continuous release means you release once, then release again, then release again. Same when stuck. Every time you get stuck, you are wanting control. So release the wanting control. Treat each stuck moment as if it were the first time you got stuck, and release.

If you really release continuously like this, reaching a stage where you spend more than 50% of your time releasing, you will find it surpasses the habit of suppression.

When it becomes your new habit, you will find release is as natural as breathing. This analogy of "as natural as breathing" is just a 比喻 (analogy). It doesn't mean you release with every breath.

Lester Levenson described it: Even when you are with others, you can continuously release, all day, non-stop. You've probably experienced the state where it comes up and floats out, comes up and floats out. You must reach that, achieve that.

Really, there is so much "garbage." Occasional release also has some benefit. But if you want to release it all,大量的 (a lot of) release, continuous release, look at the Six Steps. You must keep release constant. All day, constantly let them surface, go out. You notice a certain feeling and release it. It's a bit like sitting and watching it, watching it continuously happen.

Comes up and floats up. Comes up and floats out, non-stop.

[2020.10.23 Release feelings, then release the next feelings. When releasing feelings becomes constant, feelings will continuously surface and leave like waves]

在焉 (Zai Yan): Feng, when you release normally, is it like breathing? Do you still ask yourself questions like "Can I let it go?" Or do you release directly? Is your normal release like being in a constant state of relaxation?

Wind (Feng): In the second week, feelings continuously surface and leave, like waves.

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But when I stop, a glance at the Six Steps immediately lets me know which step I'm having trouble with. Then release resumes immediately. The process hasn't changed; it's just become more direct, with less操作 (manipulation/effort).

I feel I am constantly on the Six Steps. And these six steps form a huge driving force, keeping release continuous. Insights occur frequently. At this time, you are carried along by them. But as long as you continue to remind yourself of the Six Steps, you will continue to release and reach higher peaks.

Susan: No need to think of specific things to 激发 (stimulate) emotions?

Wind (Feng): No need. If it's not in the Six Steps, it's not needed. Notice Step 3 says: "**All feelings are wanting control and approval, release them.**" **All feelings means all feelings.** You definitely have feelings right now. They must be wanting control and approval. You can definitely release them.

You can use this method anytime. It's very simple. Enter the Six Steps.

Step 3: Your current feeling – is it wanting control or wanting approval? Release them. Step 4: Release continuously. Make it constant.

When you release once, your feeling rises. At this time, new feelings emerge. Are they still feelings?

Of course, they still are.

Are they still wanting control and approval? Of course, they still are. So you can continue releasing.

Release again. Your feeling rises again. The emerging feelings are still wanting control and approval. You can still use the process to release again. It's that simple.

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March 17, 2021

Image description: A series of chat screenshots between Big Yellow Cat and Feng.

Big Yellow Cat 20:09:09 Teacher Feng, before you were free, out of 24 hours a day, roughly how many hours were you in a state of release?

Feng 20:16:00 Actually, as long as you spend more than 50% of your waking hours releasing every day, you will find the 惯性 (inertia/momentum) of release gradually becomes greater than suppression.

Feng 20:16:12 Then, you will release continuously.

Feng 20:16:24 You will release very naturally.

Feng 20:16:33 Release becomes a normal state like breathing.

Feng 20:16:42 It can reach 24 hours.

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Big Yellow Cat 20:18:15 Okay. Now, when I'm awake, I can basically always be aware of feelings. But releasing... when I'm alone, I can stay in release. As soon as I interact with people, I'm basically carried away.

Feng 20:19:03 Now you need to consciously release.

Big Yellow Cat 20:19:19 When interacting with people, how can I maintain the interaction while also releasing continuously?

Feng 20:20:02 You can release on this when you're alone.

Feng 20:20:15 "I allow myself to release when interacting with people."

Feng 20:20:24 Release all feelings about this goal.

Feng 20:20:30 Until you 确定 (determine/confirm) you can do it.

Big Yellow Cat 20:21:54 Okay.

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If you feel there is a problem, there must be a desire.

Suppression means wanting control is operating.

Release the wanting control, and you won't suppress.

The underlying wanting approval and wanting survival will surface.

But if you don't release the deeper wanting approval and wanting survival, wanting control will be continuously developed again.

So, continuous release is key.

Let release happen again and again.

One time after another.

Reach deeper, and deeper.

Just let them surface and leave directly.

If there's wanting to change, release that wanting to change.

If you release enough, it will be like Lester Levenson said: "floats up and floats out."

Like waves, continuously released.

This retreat, I floated for two days.

So high I couldn't stand it.

Being able to use the Six Steps is advancement.

Alei's advanced course is just反复 (repeatedly) talking about how to 实践 (practice/implement) the Six Steps.

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Feng 2020.10.8

[2020.1.3 When the habit of release is greater than the habit of suppression, continuous release will happen]

文兰 (Wenlan): When releasing once per second, or when releasing automatically, as soon as a feeling appears, is it released automatically, without distinguishing whether it's approval or control?

Wind (Feng): Recognizing it, it's released. Sometimes it happens very quickly; the mind hasn't had time to understand. When releasing continuously, feelings涌 (well up/emerge) like waves. You just watch them go out.

At the beginning, your habit of suppression is greater than your habit of release. You need to operate the process again and again. When you make release your normal state, continuous release will happen.

[2020.10.23 The importance of continuous release is like an airplane taking off]

朝颜 (Zhaoyan): Feng, has the amount you've released in these two weeks surpassed the amount you released in the previous two years?

Wind (Feng): It's not about quantity. It's about 惯性 (inertia/momentum). Release is like an airplane taking off.

If you run and stop, you'll never fly. Only by charging forward continuously can you 加速 (accelerate) to the point of takeoff.

2020.10.22

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不动心 (Bu Dong Xin) 19:45:18 @Feng Feng, when you reach a certain level of release, like you, do you still use the process step by step, or as soon as you notice any wanting, it leaves, and you no longer need to use the questions?

Image description: A small graphic, likely a timestamp.

Feng 19:46:30 Floats up and out.

Feng 19:48:21 Like waves surfacing and leaving.

Feng 19:49:01 When release reaches a later stage, the momentum is very strong. As long as you make a decision to release, it will carry you along.

Feng 19:49:17 You don't need to work as hard as before.

[2020.10.11 Initially, suppressing feelings is a habit. Noticing the wants every moment and continuously releasing can 解除 (relieve/eliminate) the habit of suppressing feelings. Release becomes your 惯性 (inertia/momentum). Release becomes constant]

慧轩 (Hui Xuan): Is it that you don't even have time to feel the emotion; it's released?

Wind (Feng): Something like that. Desires are released as soon as they are touched. As release accelerates, you'll feel that previous highs were actually very low. Desires are noticed instantly.

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慧轩 (Hui Xuan): Emotions are released, beliefs are gone – that's emptiness. No desires, life really has no meaning. The ego wants nothing.

Wind (Feng): This can't be imagined with the mind. I wanted to release all the way to the bottom, but now I really can't sit still. I just went running on the bridge. Too much excess energy. This should be the immense energy brought by release. Only on the later days did I understand what continuous release means. Basically, every release brings a huge surge of energy.

巨廷 (Ju Ting): Are you releasing all the disharmonious energy in your life? Or are you targeting specific people, things, events?

Wind (Feng): The three wants. Because you live in wanting every moment. Release one, another comes. Release one, another comes.

文敏 (Wen Min): I really envy you, Feng. I also want to reach that stage.

Wind (Feng): Just use the method correctly.

ZOEY: After releasing, has the frequency and intensity of emotions and desires triggered by external things changed?

Wind (Feng): Not exactly. I'll elaborate after I finish running.

(Later, Feng continues)

Wind (Feng): This question is like this. Approval and control are the world. There is strong craving and aversion for the world.

It happens every moment. I am in these wants, like a fish in water. But if you decide to release continuously, letting go of each one as it comes, you'll soon find yourself in this ocean of desires.

If you release continuously for a few days, you will be very, very peaceful. Under this peace, many strong desires will surface very obviously. When noticed, they are released instantly.

Release becomes constant because you discover that suppressing them underneath is unnatural. You've been unconsciously suppressing them. This is a deeply ingrained, powerful habit. When enough wanting control is released, this habit loses power. You tend more towards natural release.

At a certain point of release, suddenly you feel the body is not me. It's just moving, but there's no self operating inside. But this identification with the body immediately returns. At the same time, I notice that's wanting control, and this wanting control is released. Experiences below...

My intuition tells me it's not suitable to share. I'll continue releasing.

倚天 (Yitian): It seems that at the advanced stage, indeed, as soon as you notice, you release. But why, at the 初级 (beginner) stage, even though you notice, you can't release immediately and need to 反复 (repeatedly) operate the questions?

Wind (Feng): Like the 比喻 (analogy) I just used: the fish is used to the sea; it won't notice it's in water. Because the habit of suppression is a strong tendency. So you need to repeatedly use the questions to consciously notice and make the decision to release.

But when you reach a point where this deeply ingrained habit is released, then release – this natural tendency – itself becomes your habit. At this point, it's very easy to make release constant.

In Lester Levenson's words: you just watch it floats up and floats out.

But before reaching that point where the habit is reversed, you must consciously do it. Otherwise, you'll be dominated by the habit. That's the importance of the process. The process for releasing desires大概 (roughly) operates like this.

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Wind (Feng): I've been releasing continuously these past few days, and I've had some experiences. I didn't share them the first two days, because this might be 施加 (exerting) influence. I'm talking about some now, hoping to inspire you.

This is a chat with a friend. I've removed his parts.

(The following is a chat log Feng shared with a friend from 10.12-13)

[2020.10.12] Releasing continuously these days, I've experienced some things. Continuous release 确实 (indeed) releases strong energy. And 确实 (indeed), there were two times I detached from the body center. Last night, I really couldn't sit still, so I went running on the bridge. On the third day, I didn't sleep.大概 (Probably) on the second night, some sleepiness 涌 (welled up). Then I released wanting control, and a kind of inexplicable energy涌 (welled up).

The power of continuous release is enormous. Freedom really needs to be experienced. So I'm sharing my experiences from these days. It's a bit surprising, so I didn't施加 (exert) influence in the group. Do you want to hear about it?

Yesterday, during one release, I felt like I "fell out" of my body. This happened when energy was continuously 涌 (welling up). At first, I moved my body. I realized that usually, I use wanting control to walk. That is, I consume part of my energy to 控制 (control) my body to move. When this was noticed, it was quickly released.

Then suddenly my perspective shifted.

The body walked automatically. Arms and legs automatically "floated" along. And I didn't know where I was, watching it. This perspective lasted about two minutes. I first realized that every time I move my body, I expend energy. That is, every action actually has wanting control. And the moment I noticed it, it was released. This happened after several days of continuous release. Then I realized why every release brings huge energy. Because actually, I have been using this energy to suppress myself. This is caused by my own wanting control.

But soon, I suddenly realized this was a big "insight." So I wanted to "maintain" this state. As soon as I wanted to maintain it, I fell out of it. So it only lasted two minutes. But this experience gave me a huge encouragement. My motivation to release is even stronger.

I share this experience, hoping it can also give you some encouragement. (laughs) Come on.

[2020.10.13] I found that when you release very high, the form of resistance changes. Although release becomes very easy, there is a lack of motivation. Often, you stay in a very good state and enjoy it. After releasing two or three times, you spontaneously stop. You need to constantly remind yourself to continue releasing. I need to think of the word *better*. There's something better ahead. Don't stop here.

The day before yesterday, I released the fear of death once. I found, as Lester Levenson said, when the fear of death is released, wanting approval and control also 大量 (massively) dissipate. At the same time, I saw how this world is constructed. For example, our morality, our nobility and baseness – ultimately, it's to maintain the survival of the body.

In our world, sacrificing for the survival of others – why is it considered noble? Because subconsciously, we regard the survival of the body as the most important thing. Therefore, we 认同 (identify with) those who sacrifice for the survival of the masses. The whole world – it's merely survival programs. It equates to control and approval.

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Yes, theoretically, I knew this 很早 (very early). But seeing it was still 震撼 (shocking). For example, I look up and see the ceiling. The ceiling 居然 (unexpectedly) needs control and approval. It's very 神奇 (magical/mysterious). Because I have feelings towards it. Feelings are wanting control and approval. Besides my feelings, there is nothing else out there. Nothing out there.

Step 1's wanting freedom can be consciously increased. Just remind yourself. But if you don't remind yourself, you'll forget. It's very easy to forget. Many people wonder why such simple Six Steps need to be written down, and "get everything by releasing only" needs to be written down and placed prominently. Because it's really easy to forget. Moreover, you originally have infinite energy.

Another thing yesterday: I ran on the bridge to the end, all the way down, without noticing a car parked in front. At that time, my whole body was full of energy. I reached out and pushed. That car 竟然 (unexpectedly) moved sideways a meter. I didn't feel tired. After returning home for a long time, this feeling of being full of energy only slowly subsided.

This feeling is different from "watch it happen." Because

continuous release 确实 (indeed) releases very strong energy from the body, like Lester Levenson said. It can make the body 受不了 (unbearable). So you need to go out and be active. When active, I was just 宣泄 (venting/releasing) excess energy. Yesterday, I 大概

(roughly) knew where this energy came from. It has always been there. I just usually use it to suppress my feelings. When not used to suppress feelings, it tends towards infinity.

The power of that push should be greater than the strongest strongman in the world today. But my body is small, no muscles. We are really severely limited by the body. Lester Levenson also said, standing in the center of a nuclear explosion, if you don't resist, nothing will happen. But thermal energy, I experienced that. Not resisting heat 确实 (indeed) doesn't make you hot. That one is simpler. You can try it.

Come on, make it constant. You don't necessarily need to 专门 (specifically) set aside time to do it. Instead, use all your time to release. Yes, that is, there's really no need to wait for an opportunity to 闭关 (go into retreat). Right now, you can feel feelings. You can release. We live in wanting every moment, like fish living in water. Notice wanting control and wanting approval. Release them immediately. Focus on these two wants. Doing this makes it much easier.

[2020.10.14 The effect of releasing continuously for a few days is far greater than releasing intermittently for many years]

我是无限 (I am Infinite): You release wanting control. But I release wanting to change. I feel wanting control very rarely. I think wanting control is composed of a bunch of wanting to change. What do you think?

Wind (Feng): The course says wanting control. When Lester Levenson speaks, he often uses wanting to change.

Wanting to change, wanting to push it away, wanting to grab it – all are wanting control. Wanting to change is one type of wanting control.

If you want to be more 针对性 (targeted), say wanting to change. Sometimes we want to change, sometimes we want to maintain. Both are wanting of control.

我是无限 (I am Infinite): Yes, you said that very well.

Wind (Feng): I used the Release Method intermittently for six years. The 效果 (effect) wasn't as good as a few days of continuous release (laughs). How important continuity is.

我是无限 (I am Infinite): Yes. Continuous release will keep deepening. Intermittent release just won't work.

Wind (Feng): I realized what Lester Levenson said in the video: helping others is helping yourself. A while ago, I translated Lester Levenson's audio and the 1992 Release Method course. During the translation process, I reviewed it myself. And this time, I found issues I hadn't noticed even after listening many times. This allowed me to continue releasing continuously.

我是无限 (**I am Infinite**): How did the process of continuously releasing until the fear of death happen?大概 (Roughly) what was the method and process?

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Wind (Feng): The method is very simple. Keep the Six Steps nearby. What is my current feeling? Wanting control or wanting approval? Can I notice it? Has it left? Can I notice more wanting control or wanting approval? Can I let it go? I used the process for releasing desires from the '92 Release Method course.

Every time I release, I see a little bit of freedom. Then I remind myself of Step 4: release continuously. The way to release continuously is to continue looking now: am I wanting control or wanting approval? If I feel 模糊 (vague feeling) about this, I immediately feel that I want to change this situation. And this is wanting control. As soon as I notice it, there is an immediate tendency to let it go.

During this, of course, there are many situations where I stop (get stuck). Notice it, remind myself of Step 4 (release continuously).

If I find myself using effort, struggling,胶着 (stuck/adhering), remind myself of Step 5 (release wanting to change).

Later, when strong joy emerges, and there's no motivation to release, remind myself of Step 1 (what I want is freedom).

When I don't know what to release, remind myself of Step 3 (all feelings are wanting control, approval).

Every time this happens, I immediately notice this wanting control or approval.

Desires come, one is let go; another comes, one is let go. The fear of death (wanting survival), as Lester Levenson said, spontaneously surfaces.

Releasing the fear of death for the first time is the hardest. When the fear of death first surfaces, it's like touching a hot fire with your hand. You immediately pull back. I反复 (repeatedly) released wanting control. Then, when I touched it again, I released it once. After that, it was simpler. The tendency to 逃避 (escape/avoid) is too strong. So we tend to suppress the fear of death deepest. Each time you release the fear of death (wanting survival), it weakens this habit of 逃避 (escape/avoidance).

I'd better finish first before sharing. I'm going to release. See you all. Come on! (laughs)

[2020.10.30 Feng shares the changes in body and life after continuous release]

At the beginning, I achieved everything through release. Later, I cleared most of wanting control and approval. I started focusing on the fear of death. So I released a lot of the fear of death. An indescribable sense of safety就这样 (just like that) enveloped me.

At this point, as soon as I have a thought, things happen. I don't even need to刻意 (deliberately) release on it.

A few weeks of release, and you can do these things.

Also, I actually no longer need sleep or food. I don't need sleep now. I'm so energetic, I even need to run on the bridge to 宣泄 (vent/release) it.

It started from my first retreat, the first week of release. As long as you continuously release wanting control and approval, the body will 涌 (well up) with infinite energy. The emergence of this energy can even make the body 受不了 (unbearable). So you need to go out and run a few laps to 宣泄 (vent/release) it. (laughs)

At that time, you naturally stop sleeping. You don't need to刻意 (deliberately) resist sleep. Just use all your waking hours for release.

Yes, if you're not tired, just keep releasing, one after another. If you feel tired, sleeping doesn't affect release.

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I'm just illustrating this point. Use all your waking hours for it, and you'll progress very quickly. I vaguely remember Lester Levenson saying in an audio that if you are releasing before you sleep, you will still be releasing in the dream state, on the astral level. So you can sleep. There's no need to 刻意 (deliberately) stay awake. When you release until you have infinite energy, you will naturally stop sleeping. Is this clear enough? (laughs) Go ahead. I wish you success. (laughs) Yes, why not use this method to the extreme? It can bring you even greater benefits.

[2020.11.7 Just one thought, and things happen]

伯利恒之星 (**Star of Bethlehem**): You've made great progress these days, right? (laughs)

Wind (Feng): Have you experienced peace? It's a feeling where time stands still. I just looked at the description of peace on the emotional scale: infinite, ageless, immortal. That's how it feels.

伯利恒之星 (**Star of Bethlehem**): Not yet (laughs). Only experienced a few seconds of losing the fear of death.

Wind (Feng): Before, I mistakenly thought apathy was peace. That was very wrong.

伯利恒之星 (**Star of Bethlehem**): Haha, I've been like that for many years.

Wind (Feng): Have you experienced imperturbability?

伯利恒之星 (**Star of Bethlehem**): A few seconds, not completely imperturbable. A preview, then I fell back to the bottom.

Wind (Feng): That should be a great encouragement. (laughs)

伯利恒之星 (**Star of Bethlehem**): A little bit. I remember that feeling every day.

Wind (Feng): I've stayed in many five-star hotels without spending money.

伯利恒之星 (**Star of Bethlehem**): Haha, just like Lester Levenson. That counts as a huge success experience.

Wind (Feng): Actually, this isn't from this recent success. Last time, I already stopped accepting money and stopped working. Because I strongly felt I didn't need money anymore. And indeed, I didn't need money anymore.

伯利恒之星 (**Star of Bethlehem**): You can still do it now, right?

Wind (Feng): Yes. Since last time, I've been experiencing what Lester Levenson called "things happen with one thought." This has become a common experience. So I didn't 特意 (specially) emphasize it.

(Note: During this conversation, Feng also mentioned some other experiences, similar to what Lester Levenson once described. Because they are not suitable for public dissemination in this booklet, some dialogues were omitted, and only parts were selected. Feng personally verified what Lester Levenson said: "Just by one thought, things happen effortlessly." Let us also reach this state through continuous release.)

And the question is in fact, why don't we go all the way and get perfect freedom so that we have no more 烦恼 (afflictions/worries), no more suffering, where we can get everything with just one thought. One day we will do this, every one of us. Why not do it now? — Lester Levenson

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Anything happens effortlessly. Just put a thought into our quiet mind, and it will manifest very quickly. So why not do it in the next few months? Be smart. — Lester Levenson

[2020.11.24 Continuous release is achieved through the Six Steps, not through external actions, not through retreat, turning off your phone]

Go All The Way: I still can't release continuously these past two days. Plus, on the first day of my retreat, I was 特别 (especially) sleepy.

Wind (Feng): So I don't recommend others go into retreat. (laughs)

Go All The Way: As soon as I try to release, I get sleepy. When I'm not releasing, I also want to sleep. I simply can't release.

Wind (Feng): Locking yourself away isn't particularly useful. Karma can't be locked away.

Go All The Way: I didn't lock myself away. I did things as usual. Just didn't look at my phone, didn't look at the group. Result :特别 (especially) sleepy. That was my retreat. It was a bit better on the second day.

Wind (Feng): But the release efficiency didn't reach your desired standard either, right?

Go All The Way: Yes. I completely couldn't return to that 突破 (breakthrough) state from my last continuous release day. I've been stuck the whole time.

Wind (Feng): Continuous release is achieved through the Six Steps, not through external actions, not through retreat, turning off your phone. (laughs) Enter the Six Steps, and you can release continuously even while chatting.

Go All The Way: Yes. Last time, I released continuously for a day even while chatting. Now I can't release for even ten minutes. It's like I suddenly don't know how to release.

Wind (Feng): Just return to the Six Steps. Actually, I don't recommend retreat, unless you release to the point where your natural tendency is to 切断 (cut off) contact with the outside.

Go All The Way: I thought my phone was distracting me, making me unwilling to release.

Wind (Feng): No, it's your karma (laughs), it's your programs making you not release. Take full responsibility. Don't blame the phone.

Go All The Way: I thought disconnecting from the internet would help me release continuously.

Wind (Feng): That's a misunderstanding many people have. Looking for reasons outside. Some people think it's work holding them back. Some people think if it weren't for their current situation, they'd be free already. Some people think their family is holding them back... Actually, none of these are true. The only thing that can hold you back is yourself. Take full responsibility.

Go All The Way: I forced myself not to look at my phone, so I could focus on releasing. Result: the phone确实 (indeed) had no influence. But I still wasn't willing to release. So it根本 (fundamentally) wasn't the phone's fault. I'm just not dead set on it. I thought external things could influence my release.

Wind (Feng): Just release. Don't worry about retreat or chatting. If external things could make people achieve the Six Steps, sages could be mass-produced. Lock everyone up and force them to release. (laughs)

[When you release continuously, you will automatically isolate. When you决心 (resolve) to go inward, no person or thing can disturb you.] 【2020.10.23】

Wind (Feng): When you release continuously, you will automatically isolate.

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The Six Steps don't tell you to quit your job. They don't tell you to isolate. They just tell you to release continuously. When you release continuously, isolation will happen automatically.

Continuous release does not require依赖 (relying on) a quiet environment. Because your world is merely a projection of your thoughts. You cannot change the cause by doing something to an effect. If you feel noise, it's just a feeling. Return to Step 3. Release your current feeling of wanting control and approval.

At the beginning, you'll find it difficult. So you can first use all the time that doesn't require mental work. When you do this, continuous release will generate a动能 (kinetic energy/momentum). It will make release happen more and more easily. Then you can release even while doing things.

Releasing further, you will find you don't need to do things anymore. Because you no longer create that picture. You no longer create the picture of "I need to work."

【2021.1.7】

倚天 (Yitian): "When you release continuously, you will automatically isolate." Does that mean after entering continuous release, naturally no one will disturb you?

Wind (Feng): Of course. The external world is originally your projection. If you are disturbed, it can only mean you wanted to be disturbed. Your thoughts created that situation of being disturbed.

倚天 (Yitian): When you were in retreat, did you encounter any disturbances?

Wind (Feng): No. Once you 决心 (resolve) to go inward, nothing can disturb you.

倚天 (Yitian): Does that mean externally there is stimulation, but you have no reaction? Or does the outside自然 (naturally) really have no interference at all?

Wind (Feng): It's the same thing. Outside is only your thoughts. At the beginning, you still create some events. But that's just your desires disturbing yourself.

Releasing further, especially when you focus on releasing the fear of death, when wanting control and approval are mostly gone, the world will not disturb you at all. In the forest, this would be even more obvious. Poisonous snakes and fierce animals would stay far away from you.

倚天 (Yitian): For example, you're in a retreat room. Someone knocks on the door. But it doesn't affect you at all. Or does it mean that once you enter continuous release, no one will knock at all?

Wind (Feng): After releasing enough wanting control and approval, no one will knock at all.

倚天 (Yitian): I see.

【2020.10.30 Don't look for opportunities to stop yourself】

Wind (Feng): Don't look for opportunities to stop yourself. Doesn't releasing feel wonderful?

【2020.12.28 Continue, continue, continue】

Wind (Feng): After reaching greater ease, you should continue releasing. Clear the 底层 (underlying) feelings all at once.

Don't look for opportunities to stop yourself. After reaching greater ease, you should continue releasing. Clear the 底层 (underlying) feelings all at once. — Feng

【Whether or not you set goals, as long as you can release continuously and have the motivation to release, it's fine】 【2020.3.16】

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Tiancheng: Teacher, I just wrote down many goals I want, and set times for them. During the process, as long as I release continuously, without necessarily constantly 盯着 (staring at) the goals, just implementing the Six Steps, can I still achieve them?

Wind (Feng): Yes.

【2021.7.26】

安心自在 (An Xin Zi Zai): Is it necessary to set goals to release on, or can you also just release on the present feeling?

Wind (Feng): It's up to you. Release. You must follow your own inner rhythm.

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Continuous release doesn't mean you maintain a concept of continuous release.

Continuous release means you do one release, experience inner liberation, then release again.

This rhythm is entirely up to you.

After releasing the wanting approval for one thing, you can ask yourself, "Is there more?" to continue releasing.

You can also feel the current feeling and ask yourself, "Is it wanting control or wanting approval?" to continue releasing.

Of course, if you find you want to hold onto the feeling and not release, you can also ask yourself, "Is this wanting control?" to continue releasing.

If, at this point, you want to do something else, you can of course also choose to release on that thing.

Feel it: What do I want to gain from that thing? Is this wanting control or wanting approval? Or wanting safety?

These are all ways for you to continue releasing.

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Feng Discusses the Six Steps: Step 5

Step 5: If you get stuck, let go of the wanting to change the stuckness.

[2020.10.18 The only reason for getting stuck is wanting control]

Wind (Feng): Step 5 might be used the most at the beginning, because you will often get stuck. But getting stuck is just because you want control. That's it.

The only reason for getting stuck is wanting control operating. Release this program of wanting control that is operating you, and the feeling of stuckness immediately becomes smooth.

[2020.9.23 The more stuck you are, the more you need to release]

The more you encounter a stuck situation, the more you need to release. Release the desire to change. Otherwise, you suppress it into the subconscious. It will operate you continuously, and you will remain stuck.

At this moment, you need to decide to release that wanting control that is sticking you. Make a decision to超越 (transcend) it. Only by deciding to超越 (transcend) it can you notice it. Allow it to surface and leave. Then do it again.

Don't用力 (use force) to suppress. But don't逃避 (escape/avoid) either. Just face that stuckness until it's released. Don't do other things to逃避 (escape/avoid).

[When you are not releasing, i.e., when you are stuck, release the desire to control or change this situation]

海尔 (Hai Er): If you really get stuck somewhere, release the desire to control or change the situation of being stuck.

This step is too important. It's the safety valve of the Sedona Release Method. It's the guarantee that pulls you back when you go astray.

Especially remember: When we try to change or control what we feel or think, it's easy to get stuck. Therefore, when we release the desire to change or control our current feeling, the overall state也随之 (subsequently) changes.

It's very simple. If you encounter the following situations, release the desire to change or control this situation:

- Too many feelings, can't bear it.
- Getting further and further from release.
- You forget about releasing.
- You feel you just can't let go no matter what.
- You cannot accurately grasp your current feeling.
- You feel a particular thinking or behavior pattern is especially hard to release.
- You want to skip the process and release quickly.

[2020.10.24 Face, allow, release]

Wind (Feng): Don't fear the habit of getting stuck. Allow it to surface to release it. When the feeling of being stuck comes out, you have a strong tendency to want to change it. Your thoughts at this time are driven by that wanting to change. Any mental attempt to modify the process stems from this reason.

Can suppressing solve the 惯性 (inertia/habit)?

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Not facing the stuck feeling is suppressing it back.

Inertia is just a feeling driving it. The program is the feeling. Return to Step 3 of the Six Steps: all feelings are wanting control and approval. Release them.

[2020.10.18 Because you want to 逃避 (escape/avoid) the feeling, you cover it with a layer of vague feeling. Release the wanting to change. The feeling will become clear.]

Wind (Feng): When stuck, you must first release the feeling of being stuck. Release the desire to change. You cannot continuously release while resisting the stuckness. That's like stepping on the gas and the brake at the same time.

If you can't release, you are stuck. Stuckness, gripping feeling. The feeling sticks like glue, won't leave. Or you subconsciously want to run away, don't dare touch it. This is all stuckness.

We tend to do other things when we feel stuck, wait until the feeling is less 胶着 (sticky/adhering) before releasing. I found this is wrong. As Lester Levenson said, this suppresses it into the subconscious, letting it operate you continuously.

(Feng quotes Lester Levenson from *The Way* Part 1)

Talk to the workshop facilitator and have him guide you, or you continuously release the feeling of being stuck. See that when you don't release the stuck feeling, you let it continue operating. This causes you to be continuously stuck.

Stuck, stagnation, halt. Any feeling that makes you stop is the feeling of being stuck. There isn't a special feeling called "stuck."

Also, when directly facing the deepest fear of death, you will get stuck. Most people will get stuck there.

Including not seeing (feelings), vague feeling – because you want to run away, you cover it with a layer of vague feeling. You need to release the desire to change it. Release this stuck feeling. Then you can see the one underneath again.

For another example, if on some topics you don't feel any specific feeling, that's also a kind of stuckness. For instance, someone says, "I know I want control over something, but I don't feel it." That's being stuck.

我是无限 (I am Infinite): This should be flexible, using various techniques to 激发 (stimulate).

Wind (Feng): That's the elementary way.

The postgraduate way Lester Levenson mentioned is to release the desire to change the feeling of being stuck. That is, do you think this feeling is too vague? Do you want to change it? Release the wanting to change it. This vague feeling will immediately become clear.

(Feng quotes Lester Levenson from *The Way* Part 1)

Just release the feeling of being stuck, or even the vague feeling. You may not even be able to see it, because you are trying to 逃避 (escape/avoid) it, or at least want to change this vague feeling – whatever it is. After it leaves, you have the ability to approach the fear of death again.

That's what Lester Levenson said. Lester Levenson 专门 (specifically) talked about 不明显 (not obvious) feelings, vague feeling. He 专门 (specifically) talked about this.

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When the feeling is vague, you want to change it. Because when the feeling is vague, you want to make it clearer. This "wanting" is wanting to change. Notice it, and you can release it. After releasing, you will become clear. I have operated this many times. It is indeed the postgraduate way, much more concise and efficient than using scenarios to 激发 (stimulate) feelings, which is the elementary way.

我是无限 (I am Infinite): So the reason for not feeling is that there are some desires like wanting to change, or something attached on top, 扰乱 (disturbing) your perception. After releasing these, you can feel them.

Wind (Feng): Yes, that's what I mean. The vague feeling is covering it. That's the method repeatedly explained in *The Way*.

[2020.10.23 When the feeling is vague, release the wanting to change it. The feeling becomes clear]

Wind (Feng): A vague feeling – you release the wanting to change it. It becomes clear.

Every present feeling is wanting control and wanting approval. If you can't discern it, it's a vague feeling. Release the wanting to change it. It becomes clear.

Once clear, you can notice whether the present feeling is wanting control or wanting approval. Then you can continue releasing.

As long as it's not clear, there is a wanting control. The way to handle any situation in release is within the Six Steps. So don't use methods outside the Six Steps.

Step 3 is to notice that all feelings are wanting control and approval, and release. If you can't do this step, that's being stuck. Step 5 applies.

If you can't release continuously, that's also being stuck, driven by wanting control and approval. In the course, the facilitator says, "When your feelings emerge, don't suppress your feelings, but focus more attention on your wants." That is Step 3 of the Six Steps.

Notice that all feelings are driven by wanting control and approval, and release them.

[2020.10.23 It's not that you have no feelings. You might just be suppressing them]

chole: I thought I had released to the point of having no feelings. Turns out "no feeling" is just that your feeling is vague.

Wind (Feng): It's not releasing to no feelings. Because if you really had no feelings, your experience would be very 美妙 (wonderful). It would be a constant feeling of oneness. Pure love would涌 (well up). Because your **Infinite Being** is exactly that美妙 (wonderful).

If you don't have this 美妙 (wonderful) feeling, it means you still have many suppressed feelings inside. You are just suppressing them, escaping from feeling them, not releasing them.

[2020.10.23 Lightly allow yourself to notice wanting to change. Release wanting to change. This can解除 (relieve/eliminate) stuckness.] Wind (Feng): After noticing, did you release?

我是无限 (I am Infinite): No. As soon as I noticed, it seemed to automatically shrink back.

Wind (Feng): That's being stuck. Release stops – that's called being stuck. You want to release, but release stops – this is called being stuck.

我是无限 (I am Infinite): It's been like this all day today. Very few successful releases.

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Wind (Feng): That means the "wanting control" program has surfaced. This is exactly the time to release. The more stuck you are, the more you need to release. Because this allows you to解除 (relieve/eliminate) the program causing the stuckness.

First, allow yourself to notice the stuck feeling. Then notice you want to change it. Lightly allow yourself to notice you want to change it. Then it dissipates.

Look at your feeling now. If it's still stuck, then continue to allow yourself to notice it. Then notice you want to change it. Then wanting to change will continue to leave.

Because you have suppressed a lot, you need to release continuously. But if you continuously release wanting to change, release it cleanly, this stuck program will彻底 (thoroughly) disappear. It won't reappear. For the most part, future releases will become very smooth. You won't get stuck anymore. Doesn't that sound great?

Stuckness might still appear once or twice, because some stuck programs are suppressed very deeply. But it won't be a 常态 (normal state) anymore. **2020.10.22**

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Feng 11:26:41 Because if you努力 (strive/put effort) to find the feeling there, that's wanting control.

Feng 11:26:48 If you want control, you won't get control.

Feng 11:26:52 It's that simple.

Feng 11:28:19 So, it's very simple. When you are suppressing heavily, you feel this vague feeling.

Feng 11:28:29 Release your wanting to change this vague feeling.

Feng 11:28:49 When wanting to change is released, you can feel your current feeling more clearly.

Feng 11:29:03 This really doesn't require effort to feel.

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11:29:09 If it's not clear, then feel the lack of clarity.

11:29:19 And notice you want to change the lack of clarity.

11:29:29 Release it, and it automatically becomes clear.

11:30:07 Don't try to use extra techniques outside the process to handle problems encountered in the process.

11:30:18 The release process itself can handle all situations.

11:30:49 Including "can't feel emotions," including "vague," including "stuck," including "confusion."

11:31:06 These can all be resolved after going through the release process.

11:31:17 No prerequisite exercises needed.

11:31:20 Just practicing the process itself is enough.

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Tiancheng: Feng, how did you 突破 (break through) the stuck programs? I find I've been stuck for several days now. I've been in a hotel this whole week.

Wind (Feng): When stuck, just release wanting control. But note one point: your karma will push you to act. Therefore, you will do other things. At this point, you will find that no matter what you do, as long as you release, you will be more adept. Pay attention to this; it will promote your release.

Tiancheng: Do it for a bit, then look at my phone. Or go out to eat.

Wind (Feng): That's why Lester Levenson didn't建议 (suggest) people go into retreat. He asked students to do it in action.

Tiancheng: What does "do it in action" mean?

(Feng quotes Lester Levenson from *The Way* Part 2)

So, there is no obstacle in action. The obstacle is identifying with the limited body and mind, identifying with the ego. If you try to do no action, you will not succeed, because your karma is now driving you to act. So if you want to do nothing, you will not succeed. Whatever your karma is, you will do it. So wanting to do nothing is useless. Only release is useful. Only release will give you all the path. How fast you do it, it will come that fast. So action is not so much a hindrance as a real help, because when you are in action, you are pushed by feelings, and feelings bring up more feelings when you are in action, giving you the opportunity to release all feelings. So you must do it in the world. You must do it in action. You cannot do it in isolation. When you isolate, you only逃避 (escape/avoid).

Wind (Feng): If you 强行 (forcibly) go into retreat, your mind will tend to逃避 (escape/avoid). Because you're like saying, "I'm ready, I'm going to release you now." Actually, it's unnecessary. You can release directly, release lightly.

Continuous release doesn't require 规避 (avoiding) action at the action level. As long as you have things you want to achieve, you have goals. You can have continuous motivation to release. When stuck, use Step 5.

Tiancheng: I feel continuously stuck.

Wind (Feng): That means continuously wanting control. Actually, encountering stuckness often is a good thing. It means your control programs are surfacing. Every time you release wanting control when stuck, you 解除 (relieve/eliminate) some. After you completely 跨出 (step out of) AGF, this stage will be much better. The release of LAP feelings will be much smoother.

Tiancheng: My emotion is at anger.

Wind (Feng): The state of anger can also make you stuck. But you have the energy to deal with it.

Tiancheng: I remember you sharing in the group in September that you were stuck for a while, not releasing even once. Did you have such a phase?

Wind (Feng): Yes.

Tiancheng: How did you 突破 (break through) later?

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Wind (Feng): When you feel frustrated releasing, you must consciously release. Decide to release. At the same time, notice your wanting control. Release your resistance and 抗拒 (resistance/reluctance).

Tiancheng: Use releasing desires to release resistance and 抗拒 (resistance)?

Wind (Feng): Yes. This stage is very difficult. I know this point, because you will resist releasing. First, you need to clarify that you want more freedom. Then you must constantly decide to release. Only release the most superficial. After releasing the most superficial, decide again to release the most superficial. Continue releasing by deciding again and again.

When you get stuck again and again, you release wanting control again and again. Each time you release, you should feel more joyful and lighter. This is the application of the Six Steps.

When you reach **Nirvikalpa Samadhi**, you have completely achieved Step 1 of the Six Steps. Completely achieving Step 1 will spontaneously lead you into the last five steps. Therefore, this point doesn't need much elaboration.

Before that, you need to continuously 核实 (verify/corroborate) the Six Steps, ensuring you are on the path to achieving Step 1.

Tiancheng: Before reaching **Nirvikalpa Samadhi**, you need to continuously work hard, 不能放松 (cannot relax), right?

Wind (Feng): Yes. As Yogananda said, before reaching **Nirvikalpa Samadhi**, you still cannot relax.

Tiancheng: So what I need to do now is to continuously release the stuck programs.

Wind (Feng): But don't try to release them all at once.

Tiancheng: I have that tendency.

Wind (Feng): You need to release the most superficial. Release once, the feeling will be better. If you release again, the feeling will be even better. Do this patiently. It will quickly clear the programs that make you stuck.

Tiancheng: When I'm stuck, I doubt myself. Should I go back to the stage of releasing emotions? The mind says, you haven't experienced releasing emotions enough.

Wind (Feng): Haha, don't 轻易 (easily/lightly) regress. The Six Steps don't tell you to regress. All answers are in the Six Steps. As long as you deviate from the Six Steps, you won't trust anyone. The Six Steps are perfect steps.

[2020.12.16 What if you're very angry and can't release?]

抒心 (Shu Xin): Teacher, I have another sticking point. Some things激发 (trigger) my rage. I want to kill that person, want to swear, curse. At times like this, I can't release quietly. What should I do?

Wind (Feng): First allow the emotion to express. Then you can release.

抒心 (Shu Xin): Can I swear, but not at the person involved?

Wind (Feng): Yes. If you really can't 克制 (restrain) it, allow yourself to 稍稍 (slightly) lose control. Then lightly pay attention to your feelings.

抒心 (Shu Xin): So, if I can 克制 (restrain) it, I shouldn't go crazy?

Wind (Feng): Don't suppress the feeling. But don't let it爆发 (burst out) too 强烈 (intensely), causing loss of control. When encountering strong emotions, you should be 特别 (especially) careful.

抒心 (Shu Xin): When I really want to express but choose to hold back, is this suppressing feelings?

(Feng then quotes two passages from Lester Levenson)

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We are now spending 99% on the subconscious mind, suppressing those accumulated feelings from the past. If all the anger surfaced at once, we would be completely out of control. We might hurt someone. Therefore, it is necessary to suppress that accumulated anger. The same goes for grief. If grief surfaced all at once, we would be overwhelmed by grief, to the point where we could not control ourselves. This applies to all emotions. There is too much accumulated emotion from the past. Therefore, we must spend most of our time suppressing these pressures. I call them pressures because every subconscious feeling wants to surface and express itself. We very carefully let it surface and let go of control, release the逼 (pressure/drive) in the subconscious, drain them. ... This technique first shows you the whole picture of the mind and emotions, and how they relate. This technique lets your subconscious mind surface, from where we don't look, to emerge before you – so you can do something about it. It shows the four things we can do with emotions and feelings. The worst thing we can do is suppress. The second, slightly less bad thing, is 逃避 (escape/avoid). The third thing we can do, the beginning of release from suppression, is to express your feelings or emotions. The fourth thing we are going to do is to drain your suppressed emotions. — About Releasing (1), content from Lester Levenson's early audio when he founded the Release Method

Wind (Feng): These key parts are translated. If you don't allow it to express, you are suppressing it. But if too many feelings surface at once, and you lose emotional control, you

also cannot release. Therefore, you need to be very careful in letting it surface. Don't用力 (use force) in this process.

木 (Mu): What to do when emotions are out of control?

Wind (Feng): If emotions really get out of control, let them be out of control for a while. Allow them to express. Then you can release.

[2020.11.10 When feeling angry, allow yourself to express. You don't need to finish expressing. As long as you don't suppress the feeling, you can release]

在焉 (Zai Yan): When angry, turn inward. Don't suppress this energy. Instead, experience your own angry energy. Release it. Isn't that enough? Outward expression towards others is a ingrained habit. At this time, you are manipulated by emotions. You have lost awareness.

Wind (Feng): I know what you mean. In Vipassana, they teach like that.

在焉 (Zai Yan): Lester Levenson said to take 100% responsibility for oneself.

Wind (Feng): Lester Levenson said expression is the beginning of release. Not using expression to replace release. Let the things come out. Review *The Way*: In the world, when you want to go out, you must suppress, otherwise you might get killed. If you express anger to the wrong person, that person will either beat you up or shoot you. This situation is日益 (increasingly) serious. Yesterday in California, hundreds of police were patrolling the streets to prevent gang wars. Yesterday in Los Angeles, there were three gang shootings. You can't stop it outside. But here (referring to the place where release is learned) you have a very good opportunity to express and release, move forward, move upward.

He didn't say you should express everywhere. (laughs)

Wind (Feng): The discussion above is a bit乱 (chaotic). Let me summarize slightly. First, I know many people have learned knowledge from other teachings. They will introduce the concepts of "with awareness" and "without awareness" into this.

However, Mr. Lester Levenson's meaning is that we have four ways to handle emotions: the worst is called suppression; the second slightly better is called 逃避 (escape/avoidance); the third is the beginning of release, called expression; and what we want to do is the fourth, called release.

Because expression is the beginning of release, you will find that if you don't allow it to express, you will continuously suppress it underneath. Don't introduce the concept of awareness. Because sometimes this kind of "expression with awareness" actually隐含 (implies/hides) a kind of suppression.

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Theoretically, awareness is good. I know that. Pure awareness. But introducing these concepts actually 混淆 (confuses/muddles) these simple teachings.

Lester Levenson's meaning is very simple: you need to allow yourself to express. Then you can release. Allowing yourself to express doesn't mean you have to finish the expression. For example, you might want to get angry. At this time, you subconsciously want to suppress it through some method, even the Release Method.

Now, you allow yourself to express. Perhaps the moment you allow expression, you can immediately notice it. Just as you are about to get angry, you find you have released it. You don't need to finish the expression.

时代万物互联 (**Era of Interconnection**): Just as you get angry, you release it?

Wind (Feng): Yes, often like that.

在焉 (**Zai Yan**): It's understandable. When you don't suppress, you are free. You can choose to just release, or choose a way of expression to show others.

When you suppress, you are not free. Perhaps you are even more angry, just not expressed. Or if expressed, it might be 扭曲 (distorted).

Wind (Feng): Yes, when you don't suppress, you can choose to express or release. Actually, if everyone really 实践 (practices) this, you will find this point: you might express a little bit, and then immediately be able to release. If you don't allow expression, you might never release.

For example, if you can't sit still, but force yourself to sit there releasing, you might be stuck there all day, struggling with this situation. At this time, just allowing yourself to stand up and walk around might allow you to release smoothly.

我是无限 (**I am Infinite**): You must express fully, otherwise the mind 容易 (easily) deceives itself. When allowed.

Wind (Feng): People who have truly released will have this experience: you won't necessarily finish expressing. Sometimes you are rubbing your fists, ready to quarrel. Suddenly that feeling comes out, is released, leaves. Then you don't want to quarrel anymore. (laughs)

[2020.11.10 Expression is the beginning of release. When any emotion or feeling comes out, if you resist it, you are not allowing it to express. Allowing it to express can bring it out for release]

Wind (Feng): This is a passage from "About Releasing": "It shows the four things we can do with emotions and feelings. The worst thing we can do is suppress. The second, slightly less bad thing, is 逃避 (escape/avoid). The third thing we can do, the beginning of release from

suppression, is to express your feelings or emotions. The fourth thing we are going to do is to drain your suppressed emotions."

我是无限 (I am Infinite): I also strongly felt these past few days: don't suppress the expression of emotions. Just let yourself express! After expressing, I found releasing is very simple. But releasing after suppressing expression is very difficult.

Wind (Feng): The beginning of release. (laughs)

The beginning of releasing the suppressed feelings.

我是无限 (I am Infinite): Because even feeling the emotion is hard to do. The degree of suppression is令人发指 (outrageous/extreme). I suppress expression very strongly.

Wind (Feng): Every suppressed feeling wants to leave. **我是无限 (I am Infinite):** Yes.

Wind (Feng): Another point: when you are in apathy, you actually don't want to move at all. At this time, if you force yourself to be 勤奋 (diligent/active), you are also suppressing the apathy. You are not letting the apathy express. So allow yourself to be lazy. Then bring this feeling out.

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When you are in fear and anxiety, forcing yourself to decide and act is the same. You are suppressing the emotion, not allowing it to express.

我是无限 (I am Infinite): So that's it. I find I didn't understand expression enough.

Wind (Feng): You might think only strong emotions like anger count as expression.

我是无限 (I am Infinite): Yes.

Wind (Feng): But if you are clearly in apathy, yet strongly resist it,努力 (strive) to act externally, this is also suppressing it.

我是无限 (I am Infinite): (laughs) 确实 (indeed).

Wind (Feng): For example, if you 明明 (clearly) feel lazy, yet force yourself not to be lazy. Real change in action only occurs after you release, causing the emotion to move up.

[2020.10.23 Control, approval, safety are not bad things. But "wanting" keeps you driven by a sense of lack]

Wind (Feng): The release process is a technique to唤醒 (awaken) the innate ability to release.

You can control feelings and release. In fact, Lester Levenson used the phrase "control your mind."

But "effort" is wanting control. Wanting control = lack of control. So, once there is effort, once there is wanting control, you get stuck.

When stuck, a "wanting control" is operating. If you don't release this operating program, you will remain stuck.

When you release this wanting control program, you feel smooth. Because programs drive your feelings. Everything that happens next will be under your control.

Therefore, it's not that you cannot control feelings and release. It's that you need to use a specific process and technique to control, not the habits you used in the past.

Control by releasing wanting control. Gain approval by releasing wanting approval. Gain safety by releasing wanting safety.

Control, approval, safety are not bad things. But "wanting" keeps you driven by a sense of lack.

Actually, regarding personal insights, I have one view. Any心得 (insights) summarized from personal experience should be tested against the Six Steps. If it conforms to the Six Steps, it is correct.

Pay attention to Step 3: immediately notice if your current feeling comes from wanting control or wanting approval, and release it.

When your current feeling is wanting control, release the wanting control. Don't let the wanting control stay inside and operate you.

If you努力 (strive) to 用力 (use force or effort) to notice, to dig, you are doing it with wanting control. You should notice this wanting control and release it.

It's not about using the mind or not. It's about how you direct it. What is the direction? Lester Levenson described it as "using the mind to eliminate the mind." The crucial point is: what direction does it导向 (lead to)?

幸福猫咪 (Happy Cat): Can it be understood as the mind gives a direction, and then you witness the "Infinite" completing it?

Wind (Feng): No. You need to conform to the release process, conform to the Six Steps. It's not "abandon the mind," not "don't control." It's "do what you want through the release process." Lester Levenson didn't say "you shouldn't want this, shouldn't want that." Lester Levenson didn't

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谴责 (condemn) those "wants." He said, "get everything you want through release." So, through the release process, conform to the Six Steps. Keep it simple. Don't掺入 (mix in) other things.

The process is fixed: let the feeling surface, see if it's wanting control or approval, then let it go.

If it doesn't conform to the Six Steps, you won't be able to release. If you can't do it, it's because you didn't do it. As long as you do it, you can do it. Keep the Six Steps by your side. Keep it pure, use the process. **Keep it simple, sweetheart.** That's Lester Levenson's KISS principle.

Lester Levenson said it's simple, but what people keep doing is making it highly complex.

We can use many language systems to discuss the same thing. We might transform many expressions. But those are not necessary.

What is necessary? Learn the release process and the Six Steps. These are all the tools and maps you need on the path to freedom.

[2020.11.17 When your release stops, you need to remind yourself to release. But when you are suppressing, you need to remind yourself to relax]

Wind (Feng): Don't forget the goal. Take a bite first. Get the benefit first. (laughs)

伯利恒之星 (**Star of Bethlehem**): Next, take a big bite. (laughs)

我是无限 (**I am Infinite**): ~

Wind (Feng): What about your pot? And the iPhone.

伯利恒之星 (**Star of Bethlehem**): Two! (laughs)

我是无限 (**I am Infinite**): [helpless] Forgot again.

Wind (Feng): Habitually forget. Because of aversion to the goal, you form a habit of 逃避 (escape/avoidance). (laughs) Don't believe you can get it through release.

****我是无限 (I am Infinite):****确实 (indeed), I feel that aversion. Because I think it's very hard to achieve, so I'm very averse to it.

Wind (Feng): You still need to 突破 (break through) this aversion to "very hard." It's just a feeling. Just a feeling.

chloe: I find releasing on anger is easy. But lower levels like grief, apathy, are not so easy. Why is that?

Wind (Feng): Lester Levenson said, because they are too heavy, you 容易 (easily) sink into them. So when you are high, it's a good opportunity to dig down.

When you release to a high point, you have the strength to look deeper and bring out those heavier emotions to release. That's why you need benefits.

Also, it's very easy to get stuck in agf. I was like that too. Because the agf state is too low, it's easy to feel you can't do it and give up releasing.

And if you muster up the courage to release, you might be driven by fear and用力过猛 (use too much force). So when releasing in agf, I had to look at Step 5 after a few releases. Need to release continuously, yet不能用 (cannot use) effort.

Roller: Yes, indeed. Step 5 was very important in the beginning.

(Feng then shares a private chat with Aheng)

Wind (Feng): Every time, I feel very 轻松 (light/easy) and happy. Release itself is very fun.

伯利恒之星 (**Star of Bethlehem**): Yes, release should also be effortless. Before you notice it, it's already done.

Wind (Feng): So when you release with effort, still pay attention: that's wanting control. Step 5. When you use effort, that's wanting control.

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伯利恒之星 (**Star of Bethlehem**): Yes, release needs to be continuous, not effortful.

Wind (Feng): Yes. I saw a passage in the Pali Canon. The Buddha's words.

Translation: A celestial being standing to one side asked the World-Honored One:
"Venerable Sir, how did you cross the flood?" "Friend, by not halting (or: not standing) and not forcing (using effort), I crossed the flood." "But how, venerable sir, did you cross the flood by not halting and not forcing?" "Friend, when I halted, I sank. When I forced, I was swept away. So, by not halting and not forcing, I crossed the flood."

伯利恒之星 (**Star of Bethlehem**): Perfect. Sometimes we use too much *force*, not *power*.

Wind (Feng): Actually, it's suppressing feelings. All effort is effort to suppress feelings.

伯利恒之星 (**Star of Bethlehem**): In a way, yes.

Wind (Feng): Control.

伯利恒之星 (**Star of Bethlehem**): Control the process, want to see results. That's not what a good releaser needs to do.

Wind (Feng): Yes, still within the Six Steps, the situation of Step 5.

(Everyone continues chatting after seeing Feng and Aheng's private chat)

Roller: My tendency to want control was too strong before. (laughs)

伯利恒之星 (**Star of Bethlehem**): Me too.

Roller: It's okay. After you release enough wanting control, it gets simpler later.

Wind (Feng): Release takes no effort, zero.

我是无限 (**I am Infinite**): As soon as I'm not careful, I turn into 努力 (striving - effort) to release, and then maybe I suppress.

Wind (Feng): The tendency to want control is too strong. The emotions are too heavy. This is normal. Releasing in agf does have some difficulties. I used to get stuck often then, and discussed stuck problems with everyone.

Roller: (laughs) Now just look at Step 5.

我是无限 (**I am Infinite**): I估计 (estimate) most people don't even know what being stuck means.

Roller: 海尔 (Hai Er) calls it resistance.

我是无限 (**I am Infinite**): As soon as you get stuck, you 努力 (strive) to release, which becomes suppression. Then the emotion is gone, and you think you released.

Wind (Feng): If you用力 (use force), of course you'll get stuck. Accumulated garbage is too much. Stephen said it's not easy.

[2021.7.26]云飘过的声音 (Voice of Cloud Floating By): Teacher, can you深入 (deeply) explain this passage? (referring to the earlier passage about crossing the flood) How to achieve this in daily life?

I understand the principle with my mind, release takes no efforts. But how do I actually do it? There are so many things in life.

Wind (Feng): This passage is from the Buddha's sayings recorded in the Pali Canon. The principle it阐述 (expounds) is summarized by the Buddha as the Middle Way.

When the Buddha was still Siddhartha, he studied with various masters of his time and reached the highest stages of meditation. But he realized that those suppressed feelings

were like silt sinking to the riverbed. When he was in deep concentration, they were suppressed. But when he came out of that 高度专注 (highly focused) state, feelings and thoughts again surrounded him, like stirred-up muddy water.

Subsequently, Siddhartha continued his journey. He heard the teachings of asceticism from the Jain monks. He underwent six years of ascetic practices, but did not experience liberation.

The idea of the Middle Way came to him when, in a state of extreme disappointment, he heard from a lute player: When the strings are too tight, you need to loosen them. When the strings are too loose, you need to tighten them. This way, you can understand that passage.

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When your release stops, you need to remind yourself to release. But when you are suppressing, you need to remind yourself to relax.

云飘过的声音 (Voice of Cloud Floating By): Yes, yes. Thank you very much, Teacher. I understand.

Feng Discusses the Six Steps: Step 6

Step 6: Each time you release, you are happier, lighter, freer from limitation. As you release, you become increasingly happier, lighter, freer from limitation.

[2020.10.24 Use Step 6 to verify the feeling of release. Each release can bring lightness and joy]

Wind (Feng): If each release brings you lightness and joy, then you are releasing. If your release stops, then you are stuck. Release your feelings continuously, and continuously become lighter and happier.

[2020.10.22 After releasing the feelings that cover your true nature, you will naturally feel joyful]

Wind (Feng): You can use Step 6 anytime to verify your release. After feeling light and happy, continue releasing wanting approval and control. Because your natural nature is very joyful. As long as you are not joyful, there is still something covering it. This is easy to understand.

[2020.10.22 Each release brings joy and freedom, which will naturally make you want to continue releasing]

If you are not stuck, each release makes you lighter, happier, freer. Use Step 6 to confirm your release. If you feel you are in a protracted battle with it, you are 胶着 (stuck/adhering). If you feel you are releasing with effort, you are 胶着 (stuck/adhering).

This must be noted. Release is not a protracted battle. I know "continuous release" sounds like a protracted battle. But actually, it's not. Release brings you great joy and freedom every time. Then you naturally want to continue releasing.

[2020.10.23 Each release makes you lighter and happier]

Wind (Feng): Step 6 means: each release makes you lighter and happier. Note: it's the joy brought by release, not joy brought by other limiting means.

Paying attention to the lightness and joy brought by Step 6 greatly promotes Step 1.

[2020.10.18 The feeling of freedom from Step 6 strengthens the wanting freedom of Step 1]

Wind (Feng): Step 6 is also the step we most 容易 (easily) overlook.

Each release makes you freer. Of course, it's also described as light, joyful. But ultimately, it's freedom.

The motivation brought by these experiences strengthens the wanting freedom in Step 1. And Lester Levenson said, "If you 彻底 (thoroughly) achieve Step 1, you will naturally implement the following five steps."

[2020.11.20 Use Step 6 to promote Step 1, gradually转向 (turn the direction)]

Tiancheng: How did you truly achieve Step 1?

Wind (Feng): Implement the Six Steps. Use the gain from Step 6 to promote Step 1. It's a perfect process.

You usually seek happiness everywhere in the world. This forms your main goals. But when you gain through release, you will increasingly discover the source of happiness. Until you discover that the only source of happiness is your inner **Infinite Being**. Then you will lose all external goals. Your whole direction will turn. You will achieve Step 1. When you achieve Step 1, you will fall into the last five steps.

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Wind (Feng): Wanting freedom requires motivation. Reminding yourself of Step 6 each time applies a motivation to Step 1 at a very basic, subtle level. This greatly accelerates your release progress. Because the 后面的 (following/after) steps will be naturally implemented.

The key word for Step 6 is "more." Each release makes you happier, lighter, and freer.

Note: it's *each time*. As long as you get stuck once, you won't want to release. The motivation to 逃避 (escape/avoid) will quickly pull you in the opposite direction.

Remember what I said a few days ago? The whole mind is wanting. So before you are free, you always have wants. The difference is how to direct it. Do you direct it towards freedom, or towards limitation?

Wanting freedom leads to continuing release. That is, you do it the first time, and you know the next time will feel even better, you'll experience more freedom. You naturally want to do it a second time.

After feeling joy, continue releasing. Then you will feel even more joyful, feel freer. Then you release again, and you'll 飘 (soar) even higher. Feelings continuously soar upwards. Continuous joy gives you the motivation to continue releasing.

【2020.10.23 What if you don't feel joyful after releasing】

我是无限 (I am Infinite): How to do Step 6?

Wind (Feng): Each release brings lightness and joy.

我是无限 (I am Infinite): I can't release at all. Definitely no joy.

Wind (Feng): If you remind yourself of this (referring to Step 6), you will stop what you are doing now and lightly allow the wanting control to surface.

Whenever you apply effort, that's wanting control. The feeling of joy gets stuck because you want to control it.

It seems many people don't know how to operate Step 5. Let me share specifically. If you follow the original process, you'll find Step 1 is "try to relax as much as possible, focus attention inward." In a state of physical relaxation and comfort, notice your current feeling.

The specific use of Step 5 is indeed 容易 (easy) to misunderstand. Because people often find they cannot feel the wanting control towards the feeling. This way, when you try to release the wanting control over wanting control, you get infinitely stuck. So you need to relax and notice the most superficial "want." Each time you only need to notice one "want."

When you are stuck, obviously, you want to change it. Notice that you are using effort. This "using effort" is wanting control. It's right on the surface. So you don't need to 刻意 (deliberately) dig for it.

Control is the only component of being stuck.

Another point: like all feelings, it's not that you can release it all at once. So when guiding others, I say, "Do you still want to change the current feeling?" Allow more wanting to change to be noticed. When you successfully release a wanting to change that caused the stuckness, you need to feel again if there is any remaining. Release a second time.

Until you completely release your wanting to change towards it. You will immediately find the release process becomes very smooth. If you only release a little and suppress the rest, and continue to release on other topics with this wanting to change still present, then that unreleased wanting to change will continue to operate inside you. You will get stuck again in some future release.

This was also my biggest obstacle when I first started releasing continuously. Actually, we just 忽视了 (overlooked/ignored) it during release. So, again, use the Six Steps. The Six Steps are the only key. It's not just a theory. It's a map that guides you along the way.

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[2020.9.19 Real release brings joy every time]

Wind (Feng): The feeling of release is that the feeling covering it clearly leaves, and then a wave of joy涌 (wells up) from below. That's one release. If not, it might just be imagination of the brain.

随乐 (Sui Yue): I've never had a feeling of joy even once.

Wind (Feng): Yes, then you've found the problem. You must first learn to release before you can talk about continuous release. Real release makes you happier every time.

随乐 (Sui Yue): Is my release wrong then?

Wind (Feng): From my personal experience, it should be wrong. Because with release, once you experience it, you won't 混淆 (confuse) it.

随乐 (Sui Yue): It might be wrong. What should I do?

Wind (Feng): The Release Method is not complicated. It's let up and let go (let feelings surface, let feelings leave). But many people, in actual practice, haven't experienced release. They mistake some mental imagination for release.

When releasing, try not to modify the method. That only weakens its power. Don't mix, don't modify. Try this and see if you can find the feeling.

Release has a very clear feeling. When you release once, you find this experience is obviously different from suppression and逃避 (escape/avoidance). So you won't混淆 (confuse) them.

随乐 (Sui Yue): What's my problem then?

Wind (Feng): I think you are suppressing emotions, habitually suppressing. When I practiced "The Abundance Book" back then, I was habitually suppressing. Because I saw the "tube method" and misunderstood its meaning. I imagined a tube and 努力 (strived) to squeeze it out.

Later, I also read a sentence in the book and experienced release for the first time. That was: **"Feel that the feeling itself wants to come out," and "decompress (release pressure)." The feeling is pushing itself out. As long as you don't hold it down, let go, it goes out by itself.**

That experience 颠覆 (overturned) my understanding of release. After that, release became very easy and very clear. Keep trying to experience.

For me, reciting a hundred prayers (mantras) is not as 震撼 (shocking) as one clear release experience.

So, the key is how to release and how to release continuously.

As for the truth itself, if you release continuously, you will see it. There's no need to continuously study it with words. No amount of study is just words.

(Note: This section only selected part of the dialogue, emphasizing the importance of paying attention to your own release. Don't mistake not releasing for releasing. Don't forget to use Step 6 to verify your release. Being honest about your release results allows you to move forward better. Not being afraid of not knowing how to release – the fear is not knowing you don't know, mistaking suppression for release.)

[2020.10.21 Release your feelings continuously, and continuously become lighter and happier]

Question: How to continue releasing in a state of joy?

Wind (Feng): Notice what you want to do with the current feeling of joy. Do you want to maintain this joy? Or do you want to change it, make it more joyful?

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When you release this wanting control, your feeling will move up. You will find that the previous joy was only relative joy. There are even better feelings ahead. Then you release continuously. The feelings will get better and better. So don't stop here. Move towards ultimate freedom.

[2020.12.3 Continuous release cannot be achieved by forcing. Continuous release is 建立在 (based/established) on the lightness and joy brought by Step 6]

Wind (Feng): You can set release times. But pay attention: if you 用力过猛 (use too much force), you will get stuck.

You cannot do it with that kind of forcing. The continuity of the Six Steps is 建立在 (based/established) on feeling lighter after release.

Keep the Six Steps in mind. Use the Six Steps to correct your release.

[2020.11.17 You cannot force yourself to release. You only release when you see the benefits release brings you. So continuously confirm your gains from release and your direction]

Wind (Feng): Rely on the Six Steps. Start with the Six Steps, end with the Six Steps. Use your gains to confirm your direction. It's not good to turn continuous release into your "task." Continuous release is because each release has benefits.

This is what Step 6 says: each release makes you lighter and happier.

You feel good, so you continue releasing. If you just force yourself to release, you will stop. You won't be able to continue. Because you are simultaneously suppressing your desires for the world.

My method is that I constantly confirm my gains and my direction.

For example, she just wanted to listen to music. What did she want to gain from music? Can this be gained from release? Can I try it?

Continuously confirming your gains allows you to keep releasing continuously. If you say, "I must do it, I must release, I cannot listen to music," it won't work. Because your subconscious has a direction – listening to music – which you have suppressed. Your conscious and subconscious are pulling against each other.

If you don't look at it, this won't succeed. Write down the possibilities you think can bring happiness. Where do you think happiness lies? Where do you actually seek happiness?

If you suppress these desires, you cannot achieve Step 1. You can force yourself to do homework and work, but you cannot force yourself to release. (laughs)

Let me elaborate on Lester Levenson's favorite teaching: **get everything by releasing only.**

What do you want? How do you plan to do it? Why not get it through release? This is your way to practice. You choose to release.

Sometimes you might do other things all afternoon and not release. That's because the subconscious is seeking something. You cannot force yourself to release.

You need to see what you are seeking and ask yourself, "Can I get it from release?" See which way is easier, more relaxed, happier. Then choose release.

That's why I said successful experiences are important. You have to get the benefits first. If there are no benefits, you won't do it. It will find every way to 逃避 (escape/avoid) release, resist release. That's your mind.

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I remember I said before: Paying attention to Step 6 truly allowed me to enter continuous release.

(Feng then shares two private chat pictures with Aheng, content as follows)

伯利恒之星 (**Star of Bethlehem**): Last night, I was releasing very hard all night. No gains. Only when I relaxed did I gain something.

Wind (Feng): You see, releasing with effort violates Step 6. You are trying to control.

伯利恒之星 (**Star of Bethlehem**): Absolutely (laughs).

Wind (Feng): So it won't happen.

伯利恒之星 (**Star of Bethlehem**): Today I only stopped and relaxed a bit.

Wind (Feng): I noticed one point: when stuck, you actually want control.

伯利恒之星 (**Star of Bethlehem**): Wanting control makes you stuck (laughs).

Wind (Feng): But the way you try to achieve what you want is by using the mind to对抗 (fight against) it. This is not "get everything by releasing only." You are trying to do release in the struggling way of the world.

伯利恒之星 (**Star of Bethlehem**): Continuously fighting, fighting, fighting. I find mutual reminding is really good.

Why do many people want to sleep as soon as they release? It's very simple: compared to forced release, sleeping makes you more comfortable. The mind always tends to do more comfortable things.

This is why Lester Levenson always wants you to confirm your gains. This point is very important. Step 6 cannot be ignored. So, you have to get benefits.

Start from each release. Each release, you have to feel better. Only then can you continue.

Once you find force, effort, you need to immediately relax and release the wanting control.

If release is more comfortable for you than sleeping, you naturally tend to release. It's really very simple.

So I said, if you haven't seen the complete path, you will naturally have doubts. If you experience the Six Steps, you will know their perfection. All of Lester Levenson's guidance is about them. Without them by your side, you will unconsciously deviate from the path.

The Six Steps are the tool to take us on the path. Use them to replace the mind. Use them as our mind. Hold them in your hand, keep them by your side. The Six Steps must be clear. If you are clear about them, they will take you on the path. What does it mean to be clear? Able to use them, able to release continuously – then you are clear. Not a single step of the Six Steps can be ignored. If one step is not done, you will stagnate. You cannot say, "ignore step X for now." If you do that, release won't work. Implementing the Six Steps is simple. Maintaining limitation is difficult. See the feeling, let it go, clear all the feelings that drive your thinking. That's it. Make the decision to be free. Decide not to stop until you reach freedom.
—— Feng

In the Six Steps, your release will be continuous. In the Six Steps, joy will also continuously increase. If you are not in the Six Steps, you will stop. What is not in the Six Steps is not needed. Keep them by your side. Remind yourself constantly. —— Feng

Why emphasize only conforming to the Six Steps? Because the mind, based on different limiting beliefs, will add many redundant things on top. The Six Steps are a straight通道 (passage). Following the mind's knowledge, you are likely to拐 (turn) in other directions midway. To let the Release Method help everyone, please let everyone join hands to keep it pure. —— Feng 2020.10.23

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Appendix 6: Whenever You Have an Insight, You Go Astray. 2021.1.3

倚天 (Yitian): "Wanting" is at the most superficial level. This was my great discovery this morning.

我是无限 (I am Infinite): This is a breakthrough. With this breakthrough, you can increasingly notice the wanting. Then you can try to release.

Wind (Feng): Breakthrough duo. (laughs)

倚天 (Yitian): Finally, I have a little breakthrough, and you guys 羞辱 (mock/tease) me.

Wind (Feng): No need for a breakthrough. Just use it directly. Look, every time you have a breakthrough, you have to summarize it with the mind, right? What comes out of the summary is conceptual stuff, right? You just transformed a concept with language and want to gain an experience?

倚天 (Yitian): Maybe I'll break through this afternoon.

Wind (Feng): You can break through in the next second. Don't procrastinate. It's not that the mind understands something called a breakthrough. Being able to experience release is called a breakthrough. Being able to continuously experience release is even more of a breakthrough. What the mind understands is a false breakthrough. There's a misunderstanding here. Let me talk about it.

Often, people use a method without achieving the expected效果 (result/effect). Then they start looking for a solution. It's like when you can't drive well, you think, is there some other trick? Behaviorally, it's asking this and that, asking anyone who releases well. Hearing a viewpoint, trying it and feeling it works, then having a sudden realization. This direction is wrong.

Because, for example, you are now too紧张 (tense/nervous). Someone tells you to relax. You relax and find you can release. So you define relaxation as the trick.

Then you get stuck again. Someone tells you to allow. You allow and find success. So you define allowing as the trick.

You accumulate more and more "tricks" in your mind. Release becomes more and more difficult, because you are constantly paying attention to those.

The real trick is to keep it simple. Return to the simplest release process.

Asking those who release well is useless. Because they cannot summarize the reasons for their successful release. Although many people can release, the experiences they summarize are imagined by the mind, and are wrong. It's like asking Jack Ma why he can make money. Actually, he himself doesn't clearly know.

It's very simple. If release had those tricks and principles, why wouldn't Lester Levenson tell you?

The experience of the Release Method is: the more you release, the fewer things you need to pay attention to. It gets simpler and simpler.

Like learning to ride a bicycle. After you learn, you just get on and ride. You don't need to think about how to ride. You don't need to think about whether to put your left foot or right foot first. This is achieved through 大量的 (a lot of) release, not through intellectual understanding.

(Feng then quotes a passage from Lester Levenson in *The Way* Part 3)

Lester Levenson: *When I try to explain an experience to you, it's like trying to tell you how to fly a plane, or even drive a car. I say just put the key in, put it in drive, step on the gas, and off you go.*

When you want to go right, you turn the steering wheel to the right; to go left, turn it to the left. Could you learn to drive? You know everything you need to know to drive. Can you drive? No, you need to experience.

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With flying a plane, it's even more so. I tell you how to fly a plane. You go up, come down quickly. Experience is to throw you on a bicycle. I can tell your mind how to ride a bicycle, but you won't know how to do it until you experience it.

When you experience it, you cannot transfer an experience intellectually to another person. They must experience it themselves. So this is the obvious difference between experience and intellectual understanding.

Intellectual understanding will not give you the ability to experience. It can guide you towards experience, but it will not give you an experience. Because experience is not in the mind. Thinking is not experiencing.

Wind (Feng): Like learning to ride a bicycle, directly operate it. Fall a few times, and you'll learn.

Lester Levenson: *But you can see, our method is actually to release the drives of the mind. Don't try to develop your mind; you are developing your enemy, developing what binds you.*

Wind (Feng): When your "intellectual understanding" of the Release Method increases, you know the path is wrong. The better you release, the less intellectual understanding you have.

You know that's a feeling. You know you can release. You know what release is. You know that after release, the mind quiets down. You have those experiences.

Lester Levenson: *Yes, you release your craving and aversion for the world, little by little. But you need to take a big gulp, not little by little.*

So you use what you are doing to release. Understand, the only effort you need is to get rid of your effort. This is what you do in the world. You use your effort to get rid of your effort. But in your Being, no effort is needed. Things will materialize and dematerialize instantly.

However, you try to figure it out with your mind. You can't. Because your mind, your intellect, is the obstacle, the accumulation of limiting concepts. So you cannot figure it out in your mind. You can be your Being. You are already your Being now.

You don't have to be a limiting car frame. This is what you release in your work and daily life. You release all craving and aversion, get rid of all emotions associated with you. Did I answer your question?

Student: *Yes. I think I'm not trying to figure it out. But I can say, I can skip part of it. You answered my question.*

Lester Levenson: *You can't figure it out.*

Wind (Feng): Note: You can't figure it out. Correct effort is still needed. Actually, keeping it simple and doing it is still important. Let me talk about the 惯性 (inertia/habit) I also had back

then. Before, when I experienced release, I would subconsciously summarize. Don't summarize. A mental summary will make you deviate for a long time.

If you release well, just continue releasing. Once you have an insight, you go astray.

Someone once said to me: "Whenever you have an insight, you go astray." This sentence helped me a lot in releasing later.

Record gains. Don't record the mind's understanding of the method. Because those understandings are really limiting. On the method page, only the Six Steps need to be placed.

After I released continuously and reached *samadhi*, looking back at my previous weird understandings, I felt very stupid.

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I discovered very early that communication doesn't help me. Communication is everyone talking about their own problems and mutually 认同 (identifying with/affirming) each other's limiting beliefs. So most communication is unhelpful.

Communication between practitioners is just sending each other's mental understandings, misleading each other.

Just send the method. Just send the master's teachings directly.

Before, I had a good Theravada group. A Vipassana group. Usually, everyone was quiet. Occasionally, someone would post a passage of scripture, without adding their own annotations.

Later, more people joined, and they started discussing experiences. The group became useless. Experiences processed by the mind don't help people; they only mislead people.

Foreword

Thanks to Lester Levenson, Founder of the Sedona Release Method

Image description: A photo of Lester Levenson.

(1909.7.19 - 1994.1.18)

Whenever you want help, I will never leave you. Now the "real me" sees you as the "real you." When I am not here, not in this physical body with you, it is the real me helping you. Anytime you ask the real me, you will find the real me right there. What happens is you raise yourself up so you can get the answer yourself. You must get it. — Lester Levenson

Thanks to Feng for openly, patiently, and meticulously sharing the Release Method

You bring me infinite inspiration and motivation. You are my best role model on the path to freedom. Thank you for spreading the original Release Method. Sincere thanks for your selfless sharing and guidance.

Thanks to the teachers who teach and spread the original Release Method Thanks to the operator of the "Original Sedona Release Method" public account: 我是无限 (I am Infinite) Thanks to the operator of the "Shortcut to Freedom" public account: Tiancheng Thanks to all other self-media sharing the Release Method.

Thanks to the subtitle translation team for the 1992 original Release Method teaching videos Video 1, 4, 5, 7, 8 subtitles & translation: 重 (Zhong) Video 3 subtitles & translation: Fay Video 2, 6 translation: 晖-Lucky (Hui-Lucky) You have made a huge contribution to the spread of the original Release Method.

Thanks to all netizens who selflessly translated and produced learning materials
Thanks to all netizens who practice and promote the Release Method Thanks to all the people who have guided and accompanied us on our learning journey. Thank you.

Editor's Note (Introduction Page - need to be in beginning)

I started 接触 (contacting/getting into) spirituality around mid-October 2019. By March 2020, I had encountered the Release Method. Although the first 尝试 (attempt) made me feel that using it to release emotions was both simple and fast, since I hadn't been exposed to the original Release Method at that time, learning release from the words in Larry Crane (Lawrence Crane) and Hale Dwoskin's books felt 迂回曲折 (circuitous/twisty), unclear on the 重点 (key points). This made me 中途 (midway) give up on release, and I used clearing methods instead.

Although I temporarily stopped releasing, I actually still had the Release Method in the back of my mind. I also knew it was the more ultimate method.

Later, Feng appeared. Like his name "Feng" (wind), he himself was like a gentle spring breeze blowing away the 迷惑 (confusion/delusion) and 沉闷 (stifling/heavy) atmosphere in the release circle. He brought clear guidance and bright hope to companions groping on the release path.

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He not only clarified the key points of release operation, solving my various doubts about release, but also showed me the core key needed to walk towards the destination – implementing the Six Steps.

Whenever netizens asked questions about release, Feng always answered very patiently and meticulously. Because he has a strong memory and is familiar with Lester Levenson's teachings, he always relied on and quoted Lester Levenson's past explanations to answer questions. Although he has широкий (broad) knowledge in spirituality, he rarely quoted other

methods or theories to突出 (highlight) himself. He made a huge contribution to spreading the original, pure Release Method.

His attitude towards people and things, his erudition and wisdom, his persistent pursuit of freedom – none of this failed to inspire me and give me the motivation to persist in practicing release.

His real-life examples of practicing "get everything by releasing only" also greatly inspired me during times of 懈怠 (laxity/discouragement). Ultimately, he reached the destination through continuous release. For the first time, this made me feel that "enlightenment" was so close.

Feng, who practiced the Release Method and ultimately achieved freedom, was, after Lester Levenson, another window that turned my attention back to the **Infinite Being**.

It can be said that it was Feng's sharing that pulled me back to the Release Method. Without him clarifying the method and patiently emphasizing the key points, it would have been difficult for me to get on the right path of release.

This also requires thanking the operator of the "Original Sedona Release Method" public account, "我是无限 (I am Infinite)." It is your rigorous, selfless sharing that allowed more people to access detailed original Release Method materials. Thank you very much for your continuous dedication.

It was your rigor that created an atmosphere more conducive to learning the Release Method, thus attracting Feng to share in the group, finally giving the original Release Method the opportunity to be disclosed to netizens interested in release.

Additionally, special thanks to Tiancheng. He strictly adhered to Feng's wish for free dissemination of the Release Method and selflessly shared Feng's chat logs with everyone. He is a very good questioner. Without him as an excellent "questioner," many key points and reminders about release might have remained unknown to us.

On the path of exploring release, thank him very much for his help, reminders, and encouragement. Thanks to his public account "Shortcut to Freedom."

Feng's explanations and sharing on the original Release Method between September 2020 and March 2021 are undoubtedly a treasure trove for learning release.

Initially, I compiled them with the attitude of self-help. Later, using the Six Steps as the main thread, I selected some content, stringing together the pearls of sharing scattered in various places, compiling them into a book. This makes it convenient for myself and everyone to have an overall understanding of release and also constantly remind ourselves to implement the Six Steps.

I hope this book, "Feng Discusses the Six Steps of Lester Levenson," can guide you to learn to use the Six Steps, help you better help yourself, and implement the Six Steps until you reach the destination.

But any material things ultimately need to be let go. There is no need to accumulate content in the mind to develop the intellect. The mind is an obstacle. Learning requires personal experience.

As Feng said: "Release is everyone's most natural ability. But enough mental content will obstruct this ability. Forgetting to release is actually not because you haven't learned enough, not because you haven't accumulated enough knowledge. It's because you have accumulated too much. When you accumulate a lot, you are developing your mind. This obscures/weakens your ability to release."

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So, this book also needs to be let go of in the end. Just return to the Six Steps. Keep it simple and release.

Reading, talking, sharing, etc., cannot replace actually releasing. Only by continuously releasing do you truly advance.

Lester Levenson once said that the Release Method is the only simple method in the world today that can reach ultimate freedom. In the process of understanding other spiritual methods and practicing release, I确实 (indeed) personally felt this point.

In the state of continuous release, I felt the interlocking nature of the Six Steps. It is indeed a clear map guiding oneself on the correct path of release.

Welcome to embark on the release journey. Value the Six Steps. Continuously release. Continuously release until ultimate freedom. I wish you success.

To express 敬爱 (respect and love) and gratitude to Lester Levenson and Feng, the only way is to implement and practice what they taught, walk towards the direction they always pointed, walk towards the destination, and attain freedom.

Finally, end with Lester Levenson's words: *The path we are taking is from here to complete freedom. This is the first point I want to emphasize. The second point is, we can achieve it in this lifetime! For many with the same goal, it usually takes many lifetimes to achieve. But we can do it in this lifetime.*

Blessings to all companions on the path. Come on.

Yiman Mid-Autumn Festival 2021, September 20th

The Release Method is the only simple and efficient method to achieve freedom in this era.

Question: Is the Release Method 专门 (specially) prepared for this era?

Wind (Feng): Yes. Yogananda chose to leave after Lester Levenson's complete awakening, officially宣告 (announcing) the end of the guru era.

Lester Levenson could only help a small group of people. In this era, only a very few will awaken. Those who have this method have an opportunity.

This era will have many false masters. But in this era, only the Release Method can lead to freedom. Therefore, anyone claiming to be free through other means is a false master.

I mean after 1970. Those who awakened after 1970, besides those who awakened in the last century, only the Release Method can do it.

And someone who has awakened through other means will recommend the Release Method to you, no matter what method they themselves used to awaken. Because a master knows everything.

Question: Can't the ultimate method taught by Ramana achieve it?

Wind (Feng): Theoretically, the ultimate question is the fastest. But actually, no one on this planet can use it currently.

Question: What about Kriya Yoga taught by Yogananda?

Wind (Feng): Won't achieve freedom in this lifetime. The requirements of Kriya Yoga are too high. It belongs to Raja Yoga, a comprehensive path.

The Release Method is the only simple and easy method in this era.

Look at the video clip above. Lester Levenson actually told his students many times: The Sedona Method is the only one effective now. Most people who don't know the Sedona Method will take a very, very long time to reach freedom.

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Question: If we don't use it to the extreme, then we are truly the most foolish people in the world.

Wind (Feng): You have no reason not to use the Release Method. Whether walking towards awakening or obtaining a better world, it is the most efficient. Not only efficient, but also simple.

Because you will all experience low valleys. When in a low valley, it's easy to give up. If at that time there's something that looks tempting, you will be attracted to it.

So what I emphasize is one thing I know: currently, in this era, starting from 1970, for these 120 years, only the Release Method can reach the destination.

Giving up the Release Method equals giving up freedom in this lifetime. No matter what other spiritual method you switch to.

Appendix 4: Take complete responsibility for the entire world you create. Be conscious of it. Then you can consciously create what you want. 2021.3.14

Question: Teacher, can you talk about how karma works?

Wind (Feng): Karma is programs. Programs create every one of your thoughts. Your thoughts are not free. Therefore, actions are not free either.

Question: Teacher, please continue about karma.

Wind (Feng): Karma is programs. Action and reaction.

Question: How does it operate?

Wind (Feng): Programs drive thoughts. Thoughts project the world. That's how it operates. The world is just a display screen. Doing anything in the world is just hitting the display screen, trying to change the 剧情 (plot) playing inside.

Question: So directly releasing programs can change the world?

Wind (Feng): Yes. It should be said, only releasing programs can change the world. Otherwise, the world will表现 (manifest/perform) according to the既定 (set/predetermined) programs. Within the programs, you have no free will. Unless you decide to release the programs. So before, no matter what tricks you wanted to整 (pull/play), I would always say, go release. Tricks are useless. You're just being driven by programs, repeating past karma. That's all.

Question: Can I change my family's world through release? For example, I want to cure my mother's illness through release (even if this illness was preset by her).

Wind (Feng): Yes.

Question: That is, I can change others' karma through release?

Wind (Feng): You are not changing others' karma.

Question: Isn't that interfering with others' lives?

Wind (Feng): This is the harmonious operation of the universe. You根本 (fundamentally) can't talk about interfering with karma now. That's something said for free people. Because

free people can do everything, can transcend all karmic bonds. You are currently in karmic drive. All your desires are part of karma. Therefore, what affects you is only your own karma. Including your mother's illness – that's *your* karma.

Question: My karma?

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Wind (Feng): You can't talk about interfering with others' karma before liberation. "Interfering" is a big word.

Question: This is her life. Why is it my karma?

Wind (Feng): She is just one of your pictures.

Question: She preset her life before coming, i.e., karma, which led to illness. This is also my karma?

Wind (Feng): She is just one of your pictures.

Question: Oh my god. So, I can master the entire world I see through release?

Wind (Feng): Lester Levenson said this many times. Don't be一惊一乍 (overly surprised) like you just heard it. (laughs)

Answer: Hahaha, this 确实 (indeed)刷新 (refreshes) my cognition.

(Feng then quotes a dialogue between Lester Levenson and others from "The Last Step to Complete Freedom." To help everyone understand better, I put a more complete Chinese-English对照 (comparison) section.)

Q: if we see that the other one needs help is it just us that needs it?

Lester Levenson: *You can help the other one to help himself. If you do things for the other one, you cripple the other one. But we can help others to help themselves.*

Q: Mainly by our change of attitude?

Lester Levenson: *That's part of it; just changing your attitude toward the other one helps the other one. The more we see the perfection of the other one, the more we're supporting the other one toward that perfection. You change your attitude and the other one will change; watch it.*

Q: To change my attitude, do you mean my basic understanding that he's part of my consciousness and there's nothing but perfect consciousness and not think of him as an individual limited?

Lester Levenson: *Yes. That's an excellent way to do it. It works, doesn't it?*

Q: It works perfectly, yes. It works instantly.

Lester Levenson: *People will actually fit our consciousness of them.*

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Q: Then, if Lillian tells me she wants a bigger house, I've got to clear my own consciousness to let her fulfill my desires. Because it's only in my thoughts that I have her considered, isn't that right? I don't have to consider Lillian; it's only me that I have to consider, my own happiness, then she is happy. That is, my own happiness would be to go to the ultimate happiness—

Lester Levenson: *But you gotta separation: Lil and me.*

Q: I always had this problem, you know, since I've known you.

Lester Levenson: *You didn't have it at times; you would say, "Who is Lillian but my consciousness?"*

Q: Yes. I say that. I just said it a few minutes ago: I've only got to deal with my own consciousness.

Lester Levenson: *O.K. That includes Lillian. right?*

Q: Yes, that's right.

Q: That includes a bigger house, too. (Laughter.)

Q: I'll have to get rid of a limitation within my own consciousness. That's all I'm dealing with anyway: I'm not dealing with Lillian or houses or land, I'm dealing with my own consciousness. The blocks are within myself or the unlimitedness is within myself. And, as you said: If I'm an infinite Being now, I can do it now! I won't have to wait until I get home.

Lester Levenson: *Right.*

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Q: We're going to the moving quick!

Q: By the time you get home, Lil, you're going to be happy with your house. as is.

Lester Levenson: *If you accepted it, that same house could be twice the size, when you went home. It would be so natural you wouldn't even notice it. You'd just move into a home twice the size that you left.*

Question: This means, my mother being sick, relatives in debt, etc., etc., are all my karma.

Wind (Feng): Karma is your desires. Programs are feelings, driven by desires.

Taking full responsibility means you take complete responsibility for the entire world you create. Including the sun rising, the movement of dust, the vibration of atoms – all created by you. You are just not conscious of it. Be conscious of it, and you can consciously create what you want, not what you don't want.

Question: Teacher, can I help them heal through release, even if they've been 瘫痪 (paralyzed) for years?

Wind (Feng): I've actually answered this type of question many times. Regarding questions like "can I do xxx," I hope you can remember Lester Levenson's sentence: **every impossible, no matter how impossible, become immediately a possible, as you completely released on it.**

Question: Teacher, what do you mean by "harmonious operation of the universe" here? For example, if I heal a family member through release, is this harmonious operation?

Wind (Feng): At the same time you generate the thought, she will also generate the corresponding thought, without the slightest difference. So you don't need to use language or action to make her change her mind. You only need to handle your own thoughts. The world will change.

Ultimately, besides release, do nothing. Release only.

Answer: Okay.

Appendix 5: Every time you release, you help everyone.

Question: After Lester Levenson left the world, did he directly merge into the Infinite?

Wind (Feng): I told you this very early on.

Question: Later, I heard you say that after Lester Levenson left, many disciples saw him.

Wind (Feng): Merely in some form.

Question: You also said, after merging into the Infinite, one does not appear in any form.

Wind (Feng): Merging into **Infinite Being** is not disappearing. It's existing without form.

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Question: Ralf said Lester Levenson came to see him the day after he left. In what form did Lester Levenson find him?

Wind (Feng): In a dream. You can see Lester Levenson in any form. Lester Levenson no longer exists as a body. Lester Levenson is now by everyone's side, in the "form" of **Infinite Being**.

If you want to see Lester Levenson in astral form, you will see him in astral form. If you want to see Lester Levenson in physical form, you will see Lester Levenson in physical form. It depends on your acceptance level.

But he is everywhere, in every point. There is no place where he does not exist at this moment. After merging into the Infinite, one does not appear in any form.

Question: If I have a high enough level of acceptance, could I see Lester Levenson in physical form?

Wind (Feng): Yes. This is not his "appearance." He is now present. It's just that you haven't projected his physical form. It's not that a "Lester Levenson" has appeared as a physical body. It's that you are attempting to communicate with a physical image of "Lester Levenson."

If many people in the world simultaneously project Lester Levenson's physical form, they will simultaneously see Lester Levenson's physical form. But it's not that Lester Levenson has descended. It's the effect of omnipotence within **Infinite Being**.

Question: After Lester Levenson merges into the Infinite, he no longer becomes a body. He exists in the form of "**Infinite Being**." But if I want to see Lester Levenson in physical or astral form (if I can accept it), I can still see Lester Levenson in physical form. Is that so?

Wind (Feng): Yes. Jesus and Buddha, same. Lester Levenson also told students you can have coffee with Jesus.

Question: Merging into the Infinite, no longer becoming a body (physical, astral, causal), no more rebirth. A *Siddha* exists in the form of "**Infinite Being**" continuously at every point in the universe, continuing to help others?

Wind (Feng): Yes.

Question: Will a *Siddha* continue to help others gain freedom? Just in the form of **Infinite Being**, not as a body.

Wind (Feng): Will unconsciously project everyone, help others gain freedom. Actually, the help from *Siddhas* is the greatest. It's at the level of **Infinite Being**. It's just that your mind can't understand it. So you think the help from words and teachings is greater. Actually, that formless help is the greatest.

Question: The scope of a *Siddha's* help is all life, all existence. While a *Jivanmukta* only helps a few people?

Wind (Feng): A *Jivanmukta* also helps all life. Masters unconsciously project all life. Even if you stay in a cave, but the *Jivanmukta's* game of helping people is not yet finished; some limitations remain. *Siddhas* are perfect beings.

Question: A *Jivanmukta* also helps all life. What specific stage does *Jivanmukta* refer to here?

Wind (Feng): From *Sotapanna* to *Arahant*.

Question: Can a stream-enterer also help all life?

Wind (Feng): Yes. Not only stream-enterers. Every time you release, you are helping all life. The world is just a projection of the mind.

Question: How does it help? For example, if I reach **Nirvikalpa Samadhi**, but my mother doesn't study or practice, can I still help her?

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Wind (Feng): That helps much more than you sharing. People don't know how karma works. Release makes you more selfless. As long as you have a selfless consciousness, your mind will project a more perfect world. It is true help.

But in the agflap state, so-called helping others is just satisfying the ego. Nourishing the ego itself doesn't produce much help. As long as you are free, even if you are in a cave doing nothing, your help is greater than all activists combined.

Question: Every time I release, of course, it helps my world. Can it also help my mother's world?

Wind (Feng): Yes. Every time you release, you help everyone.

Question: Every time I release, it helps everyone's world. Everyone means everyone?

Wind (Feng): Everyone means everyone.

About the Six Steps

Hale Dwoskin introduces the Six Steps in his book like this:

"The Golden Six Steps are a high-level summary of the Sedona Release Method. Lester Levenson created this concept of the 'Golden Six Steps' in 1974 to summarize the entire release process. He was working on the theory of the Sedona Method with a small group of people at the time, training them and simultaneously systematizing the teaching of the

Sedona Release Method with them, incidentally exploring self-study methods for the Sedona Release Method.

This concept of the Golden Six Steps suddenly appeared in his mind, and he immediately wrote it down on a bookmark in the book he was holding. Since its creation, this concept has not undergone major changes; it is classic and perfect.

It is useful to practice the Release Method by following the Golden Six Steps. Many people write these six steps on a small note and carry it in their wallet, and some even write it on their daily to-do list. You can also stick it on the wall in front of your desk, or set it as your screensaver. In short, any way that reminds you to release anytime, anywhere is fine.

I also suggest that when you focus on practicing the Release Method, you should have a copy of the Golden Six Steps in front of you, so you can save yourself when you get stuck. As I said, these six steps represent the most core and essential part of all the practices you have done or not done."

[2020.9.17]Wind (Feng): According to Lester Levenson, all the knowledge needed for the Release Method is in the Six Steps. You only need a simple, direct path, and then walk it unswervingly.

So, anything that encourages you to continue releasing, you can look at. Anything that makes you stop releasing, you should be wary of. Once I stop releasing, I know I'm wrong, at least not on the path. Things that make you stop progressing, no matter how sacredly they are packaged, are useless.

My view is大概 (roughly) this: just practice simply. The truth will unfold before you. There's no need to修饰 (decorate/embellish) it with words on this shore. As long as you haven't experienced it, no matter how many ways you describe it, it's not yours.

[2020.9.30]Wind (Feng): Lester Levenson liked to use the most concise language to express those difficult concepts. So when I translate, I also try to go towards everyday language, try not to use those big words. I can't even find the original version of the Six Steps. Lester Levenson didn't talk about the Six Steps集中 (concentratedly/ in one place). He mentioned them quite散 (scattered), or mentioned the six steps. But拼 (piecing) them together大概 (probably) works. Let me try to retranslate one using his original words.

Step 1: You must want freedom more than you want the world. (You must want freedom more than you want approval and control. Approval and control = the world)

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Step 2: Make the decision to be free.

Step 3: All feelings come from wanting control and wanting approval. They are survival programs. Release them.

Step 4: Release continuously.

Step 5: If you get stuck, release the wanting to change the stuckness.

Step 6: Each time you release, you are happier, lighter, freer from limitation. As you release, you become increasingly happier, lighter, freer from limitation.

Okay, this is the Six Steps I've pieced together from scattered original words of Mr. Lester Levenson. For reference.

[2020.9.30]Wind (Feng): For the knowledge part, we only need to know the Six Steps and the release process. The rest is to continuously operate and experience. If there are differences of opinion on conceptual things, put them aside first. Go release and see.

Explanation about the 1992 Original Release Method Course Videos

[2020.10.12]

Wind (Feng): This (referring to the release method) is the one used in the 1992 Sedona Institute video. The original process of the Release Method institution founded by Lester Levenson.

Later, Hale Dwoskin and Larry Crane (Lawrence Crane) both established their own institutions. Because they couldn't teach the same thing, they both made some deletions and modifications to this method. But the original process is indeed the most effective.

Originally, the Release Method course was divided into four days. The first weekend, two days, focused on releasing emotions. The next weekend, two days, focused on releasing desires. So there's no need to 滯留 (linger/stay) too long in the stage of releasing emotions. Once familiar, you can try to release desires.

The Release Method doesn't require reading books. The videos also basically have no theoretical explanations. They just continuously guide students to release. If you follow along, you'll naturally learn. You'll be amazed by the method's conciseness and effectiveness.

Learning through release cases is the simplest method. To learn how the process operates, it's best to experience it yourself. See how others operate, follow along, or let others guide you. You'll learn quickly. So you'll see that the Sedona Institute teaches very little theory. The practice part is entirely 實例 (real case) guidance. The whole video just continuously shows you how others release.

[2020.9.21]

The Release Method 起初 (initially) is indeed very simple:

Identify the feeling. Feel the feeling. Could you let go? Would you? When?

The前面的 (first few) (referring to the first four videos) are all about using the workbook. Including setting goals, etc. The fifth (video) starts releasing desires. If you don't set goals, you will push your desires deep into the subconscious. Setting goals allows them to surface. This point is different from what many people understand.

A superficial "desirelessness" is not true desirelessness. It's the result of desires being suppressed. Well, you can find this emotion on the emotional scale. The basic use of the emotional scale is actually very simple.

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The前面的 (first few) (referring to the first four videos) are actually for beginners. After getting familiar with release, you still need to trace back to wanting control and wanting approval to release. The course says so too.

According to my understanding, the前面的 (previous) course settings are actually to make you more in touch with emotions. Because ordinary people are too容易 (easily) ignore their emotions. The instinct to suppress is too strong. So they use several ways to get you to pay attention to your emotions.

For example, after the first lesson, Hale Dwoskin talked about a例子 (example). You have certain particular癖好 (hobbies/addictions), like eating, smoking, playing games. Behind these, there are emotions. Before you are pushed by these habits, release.

The second video talks about suppressed feeling, and success. It lets you consciously recall when you suppressed emotions. This allows the subconscious to surface. Why do they discuss success? Because people suppress a lot of emotions on the theme of "success."

The next video probably talks about goals. Goals make it even harder for you to avoid emotions. I remember many people say they have no desires. But ask them: "Don't you have anything you want to achieve? Don't you have anything you want? Don't you have anything you want to change?"

When they think about it, it seems they have quite a few. Looking deeper, behind them are all emotions. So the importance of goals is to draw out those suppressed emotions.

This point is what Lester Levenson said in the audio. So the first four videos are all repeatedly letting you接触 (contact) the emotions in the corners. The fifth video really lets the method深入 (deepen), looking at the "wants" behind your emotions.

2020.12.20

Freedom does not require steps beyond the Six Steps. — Feng 2020.10.23

The Six Steps to Freedom

Step 1: You must want freedom more than you want the world. You must want freedom more than you want **approval** and **control**. Wanting approval and wanting control = the world.

Step 2: Make the decision to be free.

Step 3: All feelings come from wanting approval and wanting control. They are survival programs. Release them.

Step 4: Release continuously.

Step 5: If you get stuck, release the wanting to change the stuckness.

Step 6: Each time you release, you are happier, lighter, freer from limitation. As you release, you become increasingly happier, lighter, freer from limitation.

Lester Levenson: *There is no stops in six steps.*

Note: Because Hale Dwoskin and Larry Crane (Lawrence Crane) later modified the expression of the Six Steps, the original version cannot be 确定 (determined). This version of the Six Steps is translated by Feng from Lester Levenson's scattered original words when talking about release in the advanced course *The Way*. For reference.

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The Six Steps are achieved through continuous release.

Feng 21:48:05 You must continuously get joy from Step 6 to achieve Step 1.

Feng 21:48:24 At the beginning, all six steps are useful.

Feng 21:48:37 When you don't want to release, remind yourself of Step 1.

Feng 21:48:45 Then decide to release. This is Step 2.

Feng 21:49:03 Directly release wanting control and approval. This is Step 3.

Feng 21:49:16 Release continuously, keep it continuous. This is Step 4.

Feng 21:49:34 When stuck, release the wanting to control the stuckness. This is Step 5.

Feng 21:49:50 Each release feels happier, lighter. This is Step 6.

Feng 21:50:16 Implement the Six Steps. Do them continuously. This will slowly strengthen the motivation for freedom, thus彻底 (thoroughly) achieving Step 1.

The Six Steps

- 1) Want freedom more than anything else.
- 2) Decide you can do the method and be free.
- 3) See all your feelings as expressions of three basic wants: the want of approval, control, and survival. Release the want of approval, the want of control, and lastly the fear of death.
- 4) Release continuously.
- 5) If you are stuck, let go of wanting to change the stuckness.

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- 6) Release more and more and become happier and lighter, until you move beyond happiness into **imperturbability** and freedom.

六步骤

- 1) Want freedom more than anything else.
- 2) Decide you can do the method and be free.
- 3) See all your feelings as expressions of three basic wants: the want of approval, control, and survival. Release the want of approval, the want of control, and lastly the fear of death.
- 4) Release continuously.
- 5) If you are stuck, let go of wanting to change the stuckness.
- 6) Release more and more and become happier and lighter, until you move beyond happiness into **imperturbability** and freedom.

Yiman's note: This version of the Six Steps found online might be close to the original Six Steps. For reference and understanding only. For actual practice, focus on Feng's translated version.

Again, the Six Steps are a key to everything.

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Feng 00:47:25 Firstly, those who come to Earth, this advanced classroom, themselves have very good karma.

Feng 00:47:36 Because they want freedom, they come to this advanced classroom.

Feng 00:48:00 Then, among those who become human here, many come to experience pain and pleasure.

Feng 00:48:18 Only after gaining enough experience will they turn inward.

Feng 00:48:54 After turning inward, because of the strong influence of worldly tendencies, they will encounter some similar false paths that satisfy their minds.

Feng 00:49:18 They need very good karma to encounter the true method.

Feng 00:49:38 And after encountering the true method, they need a strong tendency towards freedom to discern it and persist.

Feng 00:49:52 So, reaching this step indeed requires very, very good karma.

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Feng 20:29:20 If you want freedom, release. If you want the world, release.

Feng 20:29:23 It's that simple.

Feng 20:29:40 If you want freedom, release is the only thing that can make you free.

Feng 20:30:08 No matter how you talk about freedom, you cannot reach it. Studying topics about freedom cannot make you free.

Feng 20:30:26 If you want a better world, release is the only thing that can give you a better world.

Feng 20:31:26 No matter what action you take, every action is within the karmic program, within driven reactions.

Feng 20:31:44 Therefore, if you want freedom, release. If you want the world, release. It's that simple.

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Feng 18:48:50 You have no reason not to use the Release Method.

Feng 18:49:14 Whether walking towards awakening or obtaining a better world, it is the most efficient.

Feng 18:49:25 Not only efficient, but also simple.

Feng 18:49:36 Cannot find a single reason not to use it.

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10:53:26 There is no free will in worldly living.

Feng 10:53:39 Note, there is no free will in worldly life.

Feng 10:54:55 Only one thing has free will: choosing to identify with your body or your Infinite Being.

Feng 10:57:50 Working hard to make money won't make you richer. Studying hard won't make your grades better. Working hard on health won't make you healthier.

Feng 10:57:57 Understand? These are all preset.

Feng 10:58:11 Only解除 (dissolving/eliminating) programs is useful.

Feng 11:33:58 Wanting to change something through action is just a妄想 (delusion) of people. Completely useless.

Feng 11:34:09 Yet most people don't understand this.

Feng 11:34:48 Karma drives action. And your attempts to change karma through action are also driven by karma.

Feng 11:36:34 Jack Ma and Bill Gates don't know why they made money and why they lost money. Their summaries of their own success experiences are just guesses after seeing the表象 (surface appearance).

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Back then, it took me a long time to find the feeling of release for the first time.

Feng 08:58 The Release Method suits everyone.

Feng 08:59 Practice simply, and then you will learn.

Feng 08:59 At that time, it also took me a long time to find the feeling of release.

Feng 08:59 Because I analyzed too much.

Feng 08:59 The less you analyze, the more you stay relaxed, just use it, the faster you will learn.

Feng 21:09:35 My suggestion is not to摸索 (grope/explore) on your own. Just use the process directly.

Feng 21:09:53 No feeling the first time? Do it a second time.

Feng 21:10:01 This will be faster.

Feng 21:10:11 Exploring with the mind actually takes many detours.

Feng 21:10:17 Because the mind can only播放 (play back) past experiences.

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21:13:47

Yes, as Lester Levenson said, you need to release enough wanting control and approval.

Feng 21:14:19 Not reading, follow the exercises.

Feng 21:17:34 When desires are brought out, they are released.

Feng 21:18:23 If not, you return to the beginning of the process.

Feng 21:18:37 Relax the body, feel it again.

Feng 21:18:54 Identify what desire it is, let it go.

Feng 21:19:09 Keep it simple and light. Repeated practice will let you master it.

Feng 21:19:21 Thinking and analyzing will make it increasingly hard to release.

Feng 21:19:30 Because the mind only播放 (plays back) past experiences.

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Feng November 7th 23:54:38 First, release.

Feng November 7th 23:54:48 Release is not about difficulty.

Feng November 7th 23:54:55 It's whether you do it or not, how many times you do it.

Feng November 7th 23:55:02 If you can do it once, you can do it a second time.

Feng November 7th 23:55:10 Then the third, fourth time.

Feng November 7th 23:55:26 Do it continuously, and you will completely release it.

Feng November 7th 23:57:33 So the difficulty lies in you not doing it.

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1. "I can't" means I won't do it.
2. "I can't do it" – just this thought prevents you from doing it.
3. Those who think they can't do it actually don't want to do it.
4. As long as you do it quickly, it will happen.
5. Wishes and attempts are useless. You must act!
6. Don't just try it. Just do it!

—— Lester Levenson "The Ultimate Freedom Path"

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Feng 10:24:36

Image description: A small graphic, likely a timestamp.

2020.12.29

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想軒 (Xiang Xuan) **22:06:28** When I don't want to release, reminding myself of Step 1 doesn't do much. On the contrary, reminding myself that I want to change myself, want everything to get better, gives me more motivation.

Feng 22:07:31 That works too.

Feng 22:07:49 Release can make you freer.

Feng 22:07:53 Freedom includes everything.

Feng 22:08:02 Just provide a motivation for release.

Feng 22:12:27 Wanting approval develops wanting control.

Feng 22:15:34 When you feel wanting approval, release the wanting approval.

Feng 22:15:45 After releasing wanting control, wanting approval becomes obvious.

Feng 22:16:03 After releasing enough wanting approval and wanting control, wanting safety becomes obvious.

Feng 22:16:27 If you don't release wanting safety, wanting approval and control will be developed again. This goes on infinitely.

Feng 22:16:42 So only by continuously releasing wanting control and approval, and then continuously releasing wanting safety.

Feng 22:16:48 Can you walk to the destination.

Feng 22:18:05 Implement the Six Steps. Everyone can be free.

Feng 22:19:07 Continuously releasing all the time means always being in the Six Steps. Then you will be free.

Feng 22:19:22 Yes.

Feng 22:20:20 As long as you are in the Six Steps, you are releasing continuously. Can it be understood this way?

Feng 22:21:47 Yes.

Feng 22:21:53 Use the Six Steps to test.

Feng 22:22:03 As long as you are in the Six Steps, you can be free.

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Feng 2020-10-15 12:24:48

Release wanting control, and you will no longer suppress the fear of death.

It will surface for you to release.

Lester Levenson said, release the mind, and what remains is **Infinite Being**.

It's that simple.

The mind is nothing but the collection of your feelings and thoughts.

The three wants: wanting control, approval, safety (survival).

Lester Levenson sometimes uses "fear of death" to mean wanting survival.

Same meaning.

Wanting to change is also a type of wanting control.

So just release three things:

Wanting control, approval, wanting survival (fear of death).

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Running off to force yourself all night, quitting groups, shouting slogans – that's useless.

Because that's trying to eliminate karma through action.

This only creates new karma.

Only release is useful.

If you don't release, your programs will continuously drive you to do those things.

Therefore, don't think that any action you take can bring you freedom.

Deliberately acting, deliberately not acting.

Those are not what need attention.

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Unless you release the drive of those programs.

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Consciously use the process and just do it.

Feng 08:16:07 多用 (Use more) feeling.

Feng 08:16:15 Use less mental analysis.

Feng 08:16:29 This will also make your release easier.

Feng 08:16:49 Of course, it will also be deeper.

Feng 08:17:04 Many people think their release is good, simply because they haven't experienced deeper release.

Feng 08:17:09 They think release is just like that.

July 26, 2021

Feng 17:11:08 When you allow deeper garbage to come out, your emotions will go down.

Feng 17:11:13 But that's good.

Feng 17:11:20 That's facing deeper garbage.

Feng 17:13:08 Process, release process.

Feng 17:13:46 Let the feeling come out, categorize it as wanting control or wanting approval, then let it go.

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18:52:49

Rely on the Six Steps.

Feng 18:53:12 Start with the Six Steps, end with the Six Steps.

Feng 18:53:31 Use your **gain** to confirm your direction.

Feng 18:54:18 It's not good to turn continuous release into your "task."

Feng 18:54:31 Continuous release is because each release has benefits.

Feng 18:54:56 This is what Step 6 says: each release makes you lighter and happier.

Feng 18:55:14 You feel good, so you continue releasing.

Feng 18:57:02 If you just force yourself to release, you will stop.

Feng 18:57:09 You won't be able to continue.

Feng 18:57:20 Because you are simultaneously suppressing your desires for the world.

Feng 18:57:54 My method is that I constantly confirm my gains and my direction.

Feng 18:59:17 For example, she just wanted to listen to music. What did she want to gain from music?

Feng 18:59:27 Can this be gained from release?

Feng 18:59:33 Can I try it?

Feng 19:00:02 Continuously confirming your gains allows you to keep releasing continuously.

Feng 19:00:35 If you say, "I must do it, I must release, I cannot listen to music," it won't work. Because your subconscious has a direction – listening to music – which you have suppressed.

Feng 19:00:48 Your conscious and subconscious are pulling against each other.

Feng 19:00:56 If you don't look at it, this won't succeed.

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19:01:46 You actually don't need to enjoy anything.

19:02:13 Feng 19:04:16 Write down the possibilities you think can bring happiness.

19:04:27 Feng 19:13:54 Where do you think happiness lies? Sometimes you might do other things all afternoon and not release.

19:04:35 Not intellectual.

19:14:10 That's because the subconscious is seeking something.

19:04:46 Feng 19:15:11 It's where you actually seek happiness. If you suppress these desires, you cannot achieve Step 1.

19:05:10 Feng 19:15:17 You need to see what you are seeking and ask yourself, "Can I get it from release?" See which way is easier, more relaxed, happier.

19:08:29 You can force yourself to do homework and work, but you cannot force yourself to release.

19:08:31 Feng 19:15:47 Then choose release. That's why I said successful experiences are important.

19:09:58 Let me elaborate on Lester Levenson's favorite teaching: **get everything by releasing only**.

19:15:51 You have to get the benefits first.

19:12:53 Feng 19:16:12 What do you want? How do you plan to do it? Why not get it through release? No benefits, you won't do it. This is your mind.

19:13:02 This is your way to practice.

19:16:38 Feng 19:18:34 It will find every way to逃避 (escape/avoid) release, resist release. I remember I said before: Paying attention to Step 6 truly allowed me to enter continuous release.

19:13:11 You choose to release.

2020.12.23

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Feng 16:36:42 When you release to the point where "the only source of happiness is **Infinite Being**" becomes your complete experience, you will naturally stop seeking happiness anywhere in the world.

Feng 16:36:56 At this point, your flow changes direction. You will automatically enter **Nirvikalpa Samadhi**.

Feng 16:37:08 Once you enter, you won't come out again.

Feng 16:37:30 No more regression.

Feng 16:37:37 Because the seeds for retreat no longer have power.

Feng 16:43:42 You must implement the Six Steps.

Feng 16:43:51 This way, you can get all happiness from within.

Feng 16:45:28 Or turn the direction by achieving goals through release.

Feng 16:45:39 **Get everything by releasing only.**

Feng 16:45:47 This can also keep you on the Six Steps.

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Go use this method.

Feng 11:29:26 Release wanting control and approval. Release those programs covering the "fear of death."

Feng 11:29:38 Then allow the "fear of death" to surface. Release it彻底 (thoroughly).

Feng 11:30:26 At the beginning, you release the programs of wanting control and approval.

Feng 11:30:33 You are only releasing these two types of programs.

Feng 11:30:52 As you release, those feelings, those thousands of thoughts about the body, disappear.

Feng 11:31:35 When you release the deepest fear of death, your entire mind disappears.

Feng 11:31:51 Your sense of separation dissipates. What remains is **Infinite Being**.

Feng 11:32:02 You will naturally identify with the fact that you are **Infinite Being**.

Feng 11:32:15 Is that clear enough?

Feng 11:32:17

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18:43:27

The most complete map is the Six Steps themselves.

Feng 18:51:58 The Six Steps are already the least simplified version. They take care of every aspect. Because they can be even more simplified.

Feng 18:52:30 Which is what Lester Levenson said: release all feelings, your mind quiet, that's it.

Feng 18:52:51 If you want a complete map, it's the Six Steps.

Feng 18:53:07 Achieve each step, and you succeed.

Feng 18:53:41 You don't need anything else. You just need to remind yourself to keep it simple.

Feng 18:53:56 When you complicate it, you are走向 (walking towards) failure.

Feng 18:54:07 Because you are走向 (walking towards) accumulating mind. That's the opposite of release.

Feng 18:55:58 More simplified is Lester Levenson's sentence.

Feng 18:56:12 Release all feelings, your mind quiet, and you arrive.

Release all feelings, your mind quiet, and you arrive. — Feng 2020.3.13

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March 11, 2021

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10:12:03 In the Release Method, implementing the Six Steps leads to the destination.

Feng 10:12:22 If you don't implement the Six Steps, you won't reach the destination.

Feng 10:12:41 Do it, or don't do it.

Feng 10:12:51 Like Lester Levenson finally said to Ralph.

Feng 10:13:04 You either do it, or you don't. I hope you do it.

Feng 10:13:13 Simple, or impossible.

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21:21:46

In the Six Steps, you can release continuously.

Feng 21:22:01 If you are not in the Six Steps, you will stop.

Feng 21:22:19 Keep them by your side, remind yourself constantly.

Feng 21:23:04 Continuous means not stopping.

Feng 21:23:06 You may not understand now, because you are putting effort into release.

Feng 21:23:33 But when release becomes your normal state, release is as natural as breathing.

Feng 21:24:24 You just decide to reach freedom, and feelings will continuously surface and go out.

Feng 21:28:12 Everything you need to know at the knowledge level is in the Six Steps.

Feng 21:28:47 Use them to the extreme.

Feng 21:28:58 This method is extremely efficient.

In Lester Levenson's audio "Keep It Simple," (he talked about) he noticed wanting approval, wanting control, and wanting safety. But in his first month, he only noticed wanting approval. In the second month, only wanting control. In the third month, he noticed the fear of death.

That's why he said that if he had the Six Steps then, he would have reached the destination faster. "You now have the Six Steps, so you should be faster than me."

If you do it, it's simple. If you don't do it, it's impossible. Simple, or impossible. Just a few weeks, at most a few months, to freedom.

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Feng 2020.10.23

You only need one week to implement the Six Steps to reverse the past strong habits. Release can speed forward like a racing car. The key is to conform to the process, implement the Six Steps. I have nothing else to add.

The map drawn by Lester Levenson is clear. Just keep walking.

I remember in the first week of release, each release brought a huge surge of energy.

Later, not only did I not need sleep, but I also only needed one meal a day. In the second week, I no longer needed food. I even needed to run on the bridge every day to消耗 (consume/burn off) this continuously涌 (welling) energy. Only in the last few days did I start eating again.

- Feng 2020.10.23

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In the second week, feelings continuously surface and leave, like waves.

But when I stop, a glance at the Six Steps immediately lets me know which step I'm having trouble with. Then release resumes immediately.

The process hasn't changed; it's just become more direct, with less操作 (manipulation/effort).

I feel I am constantly on the Six Steps. And these six steps form a huge driving force, keeping release continuous.

Insights occur frequently. At this time, you are carried along by them. But as long as you continue to remind yourself of the Six Steps, you will continue to release and reach higher peaks.

- Feng 2020.10.23

The fear of death is the cause of the two major wants, all emotions, and all thoughts. As long as the fear of death is not彻底 (thoroughly) released, it will continuously develop wanting approval and control.

Because people don't want freedom enough, it's hard to be free. They will stop at an extremely beautiful state.

But whether a good dream or a nightmare, you are still in the dream. If you don't transcend the dream, you will fall back down.

- Feng 2020.10.23

Releasing further, wanting survival (fear of death) becomes quite obvious. This is my main release object now. The wanting control and approval above it have been cleared to a very稀少 (sparse/rare) degree.

Saying "releasing further" – does it sound like a very distant thing? But it's actually just one or two weeks of continuous release. Don't extend it to units of "years." It doesn't need that.

This time, there's only one goal: freedom.

- Feng 2020.10.18

2020.10.22

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The reason my release works so well is really only one thing.

I have one slightly特殊 (special) point: my memory is very good.

That is, I conform to the Six Steps.

As soon as I experience something, I can immediately find the corresponding原文 (original text) in Lester Levenson's teachings.

I understood this method.

Therefore, I don't use my own words to describe experiences.

As long as you also use this method, you will get the same效果 (effect).

There is no personal talent here.

I just rely on Lester Levenson's teachings.

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18:29:09

If you really want freedom, implement the Six Steps.

Feng 18:30:31 Don't feed your mind anymore.

Feng 18:30:44 My leaving is the greatest support.

Feng 18:31:13 If you need an external master, you will never discover your inner **Infinite**.

Feng 18:31:31 Release. It will give you all the paths.

Tiancheng 18:33:02 Can implementing the Six Steps for one month really be done?

Feng 17:03:26 I've encountered many severely suppressed minds.

Feng 18:33:42 Of course.

Feng 17:03:39 They might need to operate the process repeatedly many times before they feel it.

Tiancheng 18:34:16 Okay.

Feng 17:04:30 This situation also appeared often in Lester Levenson's original course.

Tiancheng 18:35:43

Feng 17:04:45 Like riding a bike. Some people can ride as soon as they get on.

Feng 18:36:12 Come on.

Feng 17:04:55 Some people take longer to practice finding balance.

Tiancheng 18:36:30

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Feng 18:36:35 I love you very much, but dependency is fatal to growth.

Feng 18:36:58 I hope that after I leave, you will no longer rely on those texts or anything else.

Feng 18:37:13 Instead, walk directly towards the destination.

2021.3.16

Feng 22:22:30 When you seek help externally, that is an opportunity.

Feng 22:22:40 Notice it. Release.

Feng 22:22:51 Find everything you want inwardly.

Feng 22:23:05 Absolute security exists only in your **Infinite Being**.

Feng 22:23:51 Among all forms of help, none is better than destroying all your pillars of support.

Feng 22:25:20 Lester Levenson told me the world would "knock down his pillars," so everyone would be forced to find answers from within. "That's good," he said. "Not an explosion, but an ascension," he laughed. Currently, people always seek happiness externally using various escape routes provided by the world. Eventually, when external escapes become endless, he predicted, we would be forced to go within. "This is really a good thing," he said, "because people will be forced to find the answer, to know who they truly are, just like me." He always told me he was especially grateful for his heart attack.

Feng 22:26:00 When all external escapes are knocked down, you will be forced to go within.

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22:26:34 Don't wait until a gun is pointed at your head.

Feng 22:27:29 You all know yourselves very well.

Feng 22:27:51 Although not that deeply, you know your behaviors.

Feng 22:28:06 If there's dependency, you'll cling.

Feng 22:28:31 If you depend on the outside, you'll never discover the infinity within.

Feng 22:28:37 These things are very simple.

Feng 22:29:01 As someone who has attained **Ultimate Freedom**, I cannot stay here.

Feng 22:31:31 As a self-reliant method, **The Release Method** doesn't have many problems.

Feng 22:31:42 All problems arise when you deviate from the Six Steps.

Feng 22:32:00 Therefore, either you return to the Six Steps and continue releasing, or you head towards limitation.

Feng 15:19:05 *Atta-dipa, vihara, dhamma-dipa, anañña-dipa.* (Be an island unto yourself, a refuge unto yourself with the Dhamma as your island, with the Dhamma as your refuge, seeking no external refuge.)

Feng 15:19:15 "Be an island unto yourself" comes first.

Feng 15:19:19 You must rely on yourself.

伯利恒之星 (**Star of Bethlehem**) **15:19:27** Oh my god.

伯利恒之星 (**Star of Bethlehem**) **15:19:40** So self-reliance is very important.

Feng 15:20:23 Actually, there is no path that relies on others to achieve.

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15:21:27 Not that I want to be fast, but I can only rely on myself.

15:21:32 It's that you can only rely on yourself to walk to the destination.

15:21:37 That step can only be taken by yourself.

15:21:27 The Buddha's saying "rely on the Dhamma" does not mean rely on a method.

15:21:27 *Dhamma* means rely on the truth.

15:21:27 What does it refer to?

15:21:28 Reality.

15:21:28 Rely on yourself, rely on universal truth. Besides these, rely on nothing else.

15:21:28 *Atta-dipa, vihara, dhamma-dipa, anañña-dipa.*

15:21:28 The Buddha's最后的 (final) instruction.

15:21:29 Ran Guo? *[Translator's note: The original says "果然是谁 (guo ran shi shei)" which seems like a typo or garbled text, possibly a name.]*

15:21:29

Question: *If a person is very sincere about this but does not succeed, will the guru extend a helping hand?*

Lester Levenson: *An enlightened guru can provide the greatest help. But if you don't help yourself, he cannot help you.*

This is the most important point. If you don't help yourself, he cannot help you.

When you try to help yourself, He joins you and helps you to a realization that you're ready for.

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Question: *He will help us?*

Lester Levenson: *When you are ready for realization, he will help you achieve that. If you open your heart and allow the cosmic consciousness to注入 (pour in), it's because you are already ready.*

Of all the help, the guru's help is the greatest. Because he has been through it. He can lead you on the same path.

—— "The Ultimate Freedom Path," Chapter 32: Enlightenment – Letting Go of the Unconscious

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Feng 9:53 AM Right now, all masters are paying attention to people practicing the Release Method.

Feng 9:54 AM Because this is the only method for this era.

Feng 9:54 AM Other methods cannot guarantee you reach the destination in this lifetime.

Feng 16:37:37 You are originally free, just obscured by the mind.

Feng 16:37:44 Freedom is not creating something.

Feng 16:37:51 It's just ending an illusion.

Feng 16:40:15 If you really want freedom, Lester Levenson will 注入 (pour in) for you (* referring to pouring in inspiration to practice the Release Method).

Feng 16:40:37 I'm not joking. Lester Levenson has always been supporting this work.

Feng 16:40:56 He is supporting everyone who uses the Release Method.

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November 20, 2020

===== Page 150 =====

20:56:24

Regarding questions like "can I do xxx," I hope you can remember Lester Levenson's sentence.

Feng 20:56:50 every impossible, no matter how impossible, become immediately a possible, as you completely released on it.

Feng 20:57:17 Every impossible, no matter how impossible, will immediately become possible, as long as you completely release on it.

July 26, 2021

枫林风华 (Feng Lin Feng Hua) 15:13:35 When stuck, release the wanting to change the feeling. I know now I want to change. Release the wanting to change. But no progress. So I keep releasing the wanting to change (wanting control)? Keep asking non-stop?

Feng 15:13:46 No.

Feng 15:14:37 You don't need to always ask yourself the questions.

Feng 15:15:07 Questions are a teaching method. At the end of the course, if you have mastered this method, he will tell you the Six Steps.

Feng 15:15:16 Why does the course tell you the Six Steps at the end?

Feng 15:15:29 Because, before you learn to release, these words are just words to you.

Feng 15:15:49 But after you learn, you have already experienced those.

Feng 15:15:59 Therefore, you don't need any多余 (redundant/superfluous) explanations to explain the Six Steps.

Feng 15:16:31 Actually, in '92, Lester Levenson had already simplified the Six Steps further into three steps.

Feng 15:16:42 These three steps are the way to实践 (practice/implement) the Six Steps.

Feng 15:17:23 You can find these three steps at the end of the workbook.

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21:01:24 Just like what I posted today. Learn anew each time.

21:01:50 Actually, the Six Steps also serve this purpose.

21:02:05 Don't let the words obscure their true meaning.

21:02:46 Once you speak, it gets模糊 (vague) again.

21:03:05 Lester Levenson also thought you would get模糊 (vague).

21:03:20 So, at the very end, two years before he left, he summarized three.

21:03:32 Those three are the re-concentration of the Six Steps.

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1. Release only the three wants.

2. Make it continuous and release immediately. Allow the wanting approval, wanting to control and wanting security to come into your awareness and immediately let it go.
3. Make it a Do It Yourself Tool.

You now have all you need to go all the way to **imperturbability**.

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Image description: A picture titled "Your Ticket to Imperturbability" from the English workbook, page 90.

Implement these three things, and you will quickly reach imperturbability.

1. **Release only the three wants.**
2. **Make it continuous and release immediately. Allow the wanting approval, wanting to control and wanting security to come into your awareness and immediately let it go.**
3. **Make it a Do It Yourself Tool.**

You now have all you need to go all the way to imperturbability. (The ticket to freedom is here.)

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Let me say a key point: Do not fear freedom.

Lester Levenson often told his students this: Do not fear freedom. From Lester Levenson's time to now, almost everyone who uses the Release Method but doesn't use it to the extreme fears freedom.

The reason you don't release is that you are afraid of losing your feelings. You are afraid you will die. But actually, you won't.

Therefore, Lester Levenson constantly emphasized: You will not lose anything. You will only lose your pain.

The things you do, seeking help from external "masters" – you should know that those things you do seem related to freedom, but are actually just procrastination.

Including organizing materials about me, including sharing. When you **逃避** (escape/avoid) looking inward, you will go and tidy up, you will do everything – except release.

Your mind will tell you that it is beneficial for freedom, or beneficial for the world. But it just makes you stop releasing.

As long as you stop releasing, no matter what you do, it's the opposite direction. I constantly emphasize this point: Talking about freedom does not make you free. Continuously releasing does.

You need to remind yourself: Am I on the Six Steps? — Feng 2020.3.11

Release feelings, and you won't have compulsively driven thoughts. You can freely choose what you want to think. This will make your world呈现 (present/appear) just as you want.

The world is just a presentation, just a display screen. When you want to change the画面 (picture/image), hitting the display screen is useless. Only release is helpful.

There is nothing outside. Only your一堆 (pile/heap) of thoughts. You created that picture. No exceptions. The picture is merely thoughts. It is nothing else.

*Clear the feelings, and you have no thoughts. Your mind becomes completely quiet. You will recognize that you are **Infinite Being**. Then you will never lose this knowing again. You can随意 (freely/at will) put in feelings and thoughts, but you will no longer be run by them. They are only used for communication with others.*

In fact, when you reach the astral plane, you see no matter. You only see bright,炽热 (blazing) light. When you reach samadhi and experience the Infinite Consciousness, there are no feelings or thoughts.

After freedom, you can decide to let the body finish its preset course, or leave directly. That's your choice. Completely free choice.

— Feng

On this path, you will never lose anything. You will only have more and more of what you truly want, until you have everything.

Except for the bandages and wounds we impose on ourselves, we find that on the spiritual path, we never lose anything.

You let go of limitations, let go of suffering. But you never lose anything valuable, anything beautiful.

You know, when you are infinite, you can retain the finite. You won't lose anything.

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We worry about giving up our body, giving up our family. But that won't happen.

Those who are enlightened just let go of the attachment to the body and family. They get rid of the 束缚 (bondage/fettering) feeling that attachment brings. In its place, they have complete freedom.

(After freedom) you can do anything. You won't disappear.

You will never be affected again. Because you already possess undisturbed peace.

—— Lester Levenson

Question: I think you attained enlightenment more easily because you didn't have too many preconceived ideas beforehand.

Lester Levenson: *Yes. I was very lucky. Because knowing too much about this topic is an obstacle. The ego will use intellectual knowledge to replace real experience. So I knew nothing about it before that. Really, really very lucky.*

Question: People think it's very difficult. But you didn't know it was difficult back then.

Lester Levenson: *Yes. But saying this can help you see that you need to let go of the obstacles brought by intellectual knowledge. My experience might inspire you to walk this path.*

I say: Don't believe anything. Start from zero. Build your knowledge on the solid foundation of personal 验证 (verification/realization). Step by step. Everyone must go through this.

Question: You can't take away someone else's experience?

Lester Levenson: *Yes. You can learn by hearsay. But the only useful thing is the experience you 亲自 (personally) have.*

Take driving as an example. If I say I have read books on how to drive, and I already know how to drive. Do I really know how to drive? No, unless I have actually driven, I won't know how to drive. The same principle applies to this path. We must experience everything for ourselves.

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Tiancheng 00:47:35 Teacher, does this mean that if I attain **Ultimate Freedom**, I cannot continue to stay in the world?

Image description: A small graphic, likely Feng's profile picture.

Feng It's up to you.

Feng Freedom is freedom.

Feng There is no compulsion.

Tiancheng 00:47:35 Can I still continue to stay with my family?

Feng Of course.

Tiancheng 00:47:35 I see myself fearing freedom, fearing I'll lose my family after becoming free.

Feng There have been many lay masters.

Feng Masters can even be kings.

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00:47:35 So, there are masters who, after becoming free, still live with their families?

00:47:39 Feng For example, William the Conqueror.

00:48:08 Feng Krishna demonstrated the lay master.

00:48:23 Feng You won't lose your family. You won't lose your dear world.

00:48:32 Tiancheng In this era, masters must be 隱居 (reclusive/hermitic).

00:48:55 Feng Living in seclusion means not being known as a master.

00:49:08 Feng Seclusion does not necessarily mean you must 避居山林 (retreat to the mountains and forests).

00:49:19 Feng Living in the world like an ordinary person is also a kind of seclusion.

PART 4 of 4 (Topic: **Releasing on Goals** – being completely released, free of any emotional charge, at zero emotional charge on goals – to purpose of writing goal down is: to stir up suppressed feelings to be released)

===== Page 1 =====

By practicing "Getting everything you want simply by releasing," you will thus accomplish the original Six Steps of Sedona Release Method 2021-04-02 16:14

Wind (Feng 风 風) : Practice "Getting everything you want simply by releasing," keep the Six Steps by your side, you can use a goal chart. If you get stuck, remember to release the want of control, and this way you will accomplish the Six Steps.

Write down what you want, then see if it involves a *want of control*, a *want of approval*, or a *want of safety*.

Figure 1: "picture: Goal Process"

Figure 2: "picture: Action Steps"

Use these two. Write down your goal, then write down your first thought or first feeling about the goal. See which basic want(s) it comes from, write it down, release these wants. Put a checkmark next to each one you release.

"The *Goal Process Exercise* will let you learn a new way to do releasing.

Step 1: At the top of a blank sheet of paper, write down your goal, in its rephrased version.

===== Page 2 =====

Step 2: Read your goal, either silently or aloud. Under the goal, write down the first feeling, the first thought, anything that comes up related to it.

Step 3: Ask yourself, what want is hidden behind that feeling or thought? You can guide yourself with these questions: Does it (the feeling or thought) come from a *want of approval*? Does it come from a *want of control*? Or does it come from a *want of safety/security*? Make a simple note next to it, you can use abbreviations. If more than one want is stirred up, write them all down.

Step 4: Release all those wants you wrote down. Just ask yourself, could I let go of the *want of approval* / *want of control* / *want of safety*? Once you've handled a want, cross it out or put a checkmark next to it.

Step 5: Repeat steps 2-4 until your feeling about the goal turns into *fearlessness*, *acceptance*, or *peace*. When you feel these higher energies, it means you have removed one layer of limitation related to this goal. Now you have three ways to proceed with Step 6.

Step 6: The first way, continue repeating the above process to eliminate more limitations; the second way, temporarily put this process aside and go about your business, and whenever you happen to think of the goal, release as much as possible [A small warning: Before you stop this process, it's best to ensure you've reached at least one of the three stages: *fearlessness*, *acceptance*, or *peace*. Otherwise, you'll be constantly bothered by this less-than-complete, less-than-ideal result. Moreover, you might not be willing to come back and release from those lower energies.]; The third way, continue with the Goal Process, which means proceeding with the Action Process below."

Wind (Feng 风 風) : Hale Dwoskin's description here basically aligns with the original teachings, only Step 6 is incorrect.

"The *Action Steps Process* is considered a supplement to the Goal Process. It will help you release more inner limitations, whether emotional, psychological, or some behavioral obstacle... anything that prevents you from taking action or reduces your efficiency in pursuing the goal, release it all. Furthermore, this process will also help you pick out actions truly beneficial for pursuing a specific goal, saving you a lot of time and energy.

Regarding achieving goals and reaching dreams, many of us have an impulse to avoid them because we anticipate having to do many things we dislike. When you release during the Action Steps Process, you'll discover you can release a lot of resistance to certain actions, or find that some actions aren't actually necessary but were mental obstacles you constructed yourself.

Okay, now please turn to a new page in your Release Log.

Step 1: At the top of a blank sheet of paper, write down your goal completely, preferably not abbreviated.

Step 2: Read your goal silently, then ask yourself: What do I think I need to do to achieve this goal? Then, on a new line, write down all the answers you can think of, some might pop up directly. Of course, you can also choose to write down only one thing at a time, handling them separately.

Step 3: Next to that thing, write down any thoughts or feelings related to it.

Step 4: Ask yourself, what want is hidden behind those feelings or thoughts? You can guide yourself with these questions: Does it (the feeling or thought) come from a *want of approval*? Does it come from a *want of control*? Or does it come from a *want of safety/security*? Make a simple note next to it, you can use abbreviations. If more than one want is stirred up, write them all down, use shorthand to save space.

===== Page 3 =====

Step 5: Release all those wants you wrote down. Just ask yourself, could I let go of the *want of approval* / *want of control* / *want of safety*? Once you've handled a want, cross it out or put a checkmark next to it. Continue repeating and releasing until your feeling about each action step turns into *fearlessness*, *acceptance*, or *peace*.

Step 6: Repeat steps 2-5 until you've handled all the action steps you wrote down. If time is limited, you can complete a part first and remind yourself to finish it later. But it's best to ensure your feeling towards each action step has reached the stage of *fearlessness*.

Step 7: Wait for the right opportunity to take action. Also, don't forget to release whether before, during, or after action."

Wind (Feng 风 風) : Releasing the To-do list, steps 6 and 7 are incorrect, adding his own ideas. Achieving a goal requires releasing until the mind naturally leaves the goal and no longer thinks about it, so continuous releasing is correct. You need to release until you feel you fully possess it, and then the mind automatically stops focusing on it. Hale Dwoskin used to release only until he reached *cap* and then stop, so he went back and forth. When he wrote the book, he also included his own mistaken experiences.

However, the To-do list can be used as an aid. Its original intention is not to make you act, but to make you release those actions you *believe* you must take. For example, if you think you need to diet to lose weight, you need to release the basic wants behind the action of dieting. If you think you need to get a bank card to receive money, or you need to view houses to buy a house, release these limiting thoughts.

Question: Release this first, and then release the To-do list? Or release both together?

Answer: Release them together. Release until you don't need to do anything, it is yours right now. If there's even a trace of doubt, continue releasing. Release until you fully believe, and continue releasing until the mind automatically stops focusing, or simply put, release until it falls into your lap. This rewording might help you understand better.

===== Page 4 =====

Goal Chart

Goals I Would Like to Achieve

Goal:

What is my NOW feeling about my goal?

Let go?

Feel good?

So write down one of your goals. Try to make it as positive as possible—don't write anything negative into the goals.

Okay, now you have a goal in mind that you want to achieve. Next, follow my guidance. Look at this goal. Does it trigger a thought or feeling—whatever it is. Could you see that as either a *want of approval*, a *want of control*, or a *want of safety/security*? And whichever *want* it brings up, could you let go of it?

So word a goal. Write it down. Make it as positive as possible—don't place negative in the goals.

Now have a goal in mind that you want to work on and just follow my words. Look at the goal, see if it brings up a thought or feeling—whatever it is. And could you see that as either

a wanting of approval, a wanting of control or a wanting to be safe and secure? And whichever want it brings up, could you let go of it?

Figure 3: "picture: Goal Chart"

Look at your goal again, see what thoughts or feelings it evokes. Whatever it is, please write it down. Can you see it as a *want of approval, want of control, or want of safety/security?* Can you let go of these wants? Look at your goal once more, see what thoughts it evokes. Does it stir up your *want of approval, want of control, or want of safety/security?* Can you let go of these wants? Look at your goal again, does achieving it seem more possible or less possible? If you really persist in releasing, you'll find it becomes more possible. What other thoughts or feelings arise as you look at your goal? Do they make you feel like you *want approval, want control, or want safety?* Can you let go of these *wants?* Look at your goal again. What other thoughts do you have? Can you see them all as the wants for approval, control, and safety? Can you let go of these wants?

Now, look at your goal again. Does it trigger any thoughts or feelings? Whatever it is, can you see it as a *want of approval, want of control, or want of safety/security?* Can you let go of these *wants?* Look at your goal once more, see what it triggers in your mind. Is that equal to feeling a *want of approval, want of control, or want of safety?* No matter what

===== Page 5 =====

feeling is stirred up, can you let it go? Now, you need to continuously release on this goal until you feel "I have it, it is mine now." Then you continue repeating the above process, continue releasing on this goal until it falls into your lap—until you truly hold it in your hands (not thinking you already have it, but actually holding it in your hands). If you truly maintain releasing on a goal, and that goal is truly what your heart desires, it will come very quickly.

What if you don't achieve your goal? If you've released on the same goal for two weeks and still have no effect, I suggest you do the *Liking-Disliking Process* on "achieving this goal." You might discover that, subconsciously, you don't actually want this result that much, which is why it hasn't happened quickly. But if you are truly determined to achieve it, it will come as well. Lester Levenson considered goals very, very important. I suggest you write down your goals in a small notebook every day. Sometimes I work on four or five goals simultaneously, and I release on them every day. Then, when I actually achieve a goal, I circle it and write "I succeeded." This way, when I flip back to that page later, I can see what I achieved and what I didn't. If there's a goal I didn't successfully achieve, I sit down and do the *Responsibility Process* asking "Why did I let this happen?" and then I'll understand.

I ask myself, "Why didn't I achieve this goal?" Then I try to release, or do the *Advantages-Disadvantages Process* on "achieving this goal." Then, through releasing, I can understand what I'm doing. Often, we yearn for certain things, strive for them, but also know deep down we can't succeed, so when we get blocked we say, "I knew it." So make sure you do the *Liking-Disliking Process* and the *Advantages-Disadvantages Process* on this goal, depending on its depth and intensity. Then release on it, and you'll gain clearer understanding. I promise, as you keep releasing, it will fall from the sky. You must prove this

to yourself. Don't just believe me because I say so; prove it to yourself that this is correct. And don't do it just once; do it repeatedly.

Question: Is this passage from Larry Crane (Lawrence Crane) (Lawrence Crane)?

Wind (Feng 风 風) : Yes, Larry Crane (Lawrence Crane) (Lawrence Crane)'s explanation about goals is completely correct.

Question: The *Advantages-Disadvantages Process* mentioned here, is it also about releasing?

Wind (Feng 风 風) : It's the one in the workbook, the *Advantages-Disadvantages Process*. What are the advantages of this thing for me? What are the disadvantages? Write them down, see the basic wants behind them, and then release. That's the *Advantages-Disadvantages Process*.

===== Page 6 =====

Figure 4: "Picture: Dissolving Stuckness"

===== Page 7 =====

Figure 5: Picture: Dissolving Stuckness

Go All The Way: I have a question

===== Page 8 =====

Just tried releasing on paper

Then towards the end, I found I didn't know how to release anymore

My immediate feeling about the goal was a want to change. I noticed it quickly, but I write slowly. By the time I sorted out my thoughts and finished writing, the feeling had run away.

What should I do?

Wind (Feng 风 風) :

Write it down first

Then, ask yourself: Do I still have a *want of control* over it?

Go All The Way:

Keep writing?

Wind (Feng 风 風) :

Write a few first

Then release them one by one

Go All The Way:

The feeling runs away once it's written down

Wind (Feng 风 風) :

That's okay

You feel the feeling ran away, but is your feeling *cap*?

Go All The Way:

No

Wind (Feng 风 風) :

Then what is it?

You can write down this feeling

Go All The Way:

I just feel that the specific feeling I wrote down ran away, but there are other feelings

Wind (Feng 风 風) :

No problem, handle them one by one

Go All The Way:

Seems like it's working now. I'll just write down this current feeling, and I can release

And after releasing these two feelings, my mood suddenly became pleasant

Wind (Feng 风 風) :

Good, handle them one by one

===== Page 9 =====

Very efficient

Go All The Way:

Still a bit off, there's also that *feel good* column, seems like I haven't done that yet. Should I continue releasing?

Just now, I think I achieved *Let go*

Wind (Feng 风 風) :

Continue releasing

Go All The Way:

This page of mine doesn't seem to have those two columns written either

Continue releasing what I just released, or write new ones?

Wind (Feng 风 風) :

If you feel that one is released, write new ones

Go All The Way:

How do I know when it's released?

Wind (Feng 风 風) :

Feel good

You no longer feel *want of control* or *want of approval*

Instead, you feel capable of control, feel approval

Or feel a sense of security

Be certain that *want* has been released

Go All The Way:

Is this about the feeling towards the goal, or about the specific item I just wrote down to release?

Wind (Feng 风 風) :

Just that specific item is fine

Put a checkmark once that item is released

Behind the goal, there are many feelings

Release them one by one

I am infinite:

Can I write the goal directly like this?

"I already have 23.5 million RMB or more."

Wind (Feng 风 風) :

"I allow myself to be okay

Just let it happen naturally

===== Page 10 =====

I am infinite: Like this? *"I allow myself to already have 23.5 million RMB or more."*

Wind (Feng 风 風) :

Yes, that works

I am infinite:

I feel these goals of mine are very extravagant

Completely unrestrained

Wind (Feng 风 風) :

It's okay. Pick a few and release on them first

I am infinite:

Okay

Wind (Feng 风 風) :

It's not that bad. You just have too many limiting thoughts

All limitations can be released

But you can use the chart to check where you are, how many limitations are left to release

As long as there are limiting thoughts or feelings, release them

Go All The Way:

Sometimes I immediately notice what the feeling is, the preceding thoughts, notions don't have time to surface. Can I still release? Or should I stop and sort out my thoughts?

Wind (Feng 风 風) :

When a feeling comes, you can release it, then check your chart afterwards

Remember, the chart is just an aid

It's to make your release clearer

To help you understand how many limitations you still have to release

Go All The Way:

Okay, I'll continue releasing and see

Sometimes after I release a *want of control* for one item, another *want of control* pops up again after a while. Should I continue writing and releasing like this? Repeatedly releasing the same feeling, the same *want of control*?

Wind (Feng 风 風) :

Yes, that's fine

Or make sure it's really released before checking it off

Don't be too perfectionist with the chart, that itself is a *want of control*

If you check it off by mistake, just write it again

===== Page 11 =====

1

Kam Bakhsh 1

1

Dear Graduates:

I have been releasing for about 4 years. I felt that I had reached a peaceful place of being: little did I realize that I had just been floating above my garbage.

Just under a year ago, I found out about Larry Crane (Lawrence Crane) (Lawrence Crane) and The Abundance Course and gave him a call. In the past I had reached states of being sometimes for as long as a year, but rubbish would still resurface. Larry Crane (Lawrence Crane) (Lawrence Crane) explained that I had been in a nice space but had been just floating above my garbage. I could quite easily have stayed in that space this whole lifetime, however little growth would have been made.

He explained that it was a very common pitfall of the method. You reach a nice quiet place stay there, but do not get rid of the remaining garbage. I have so much gratitude towards Larry Crane (Lawrence Crane) (Lawrence Crane) for pointing that out to me and enabling me to continue on the journey towards freedom.

I ordered the Abundance Course and began working with tapes.

The things that Lester Levenson has spoken about started to become apparent. Larry Crane (Lawrence Crane) (Lawrence Crane) was kind enough to work with me and started to point out to me that I was experiencing things that Lester Levenson had spoken about. Things started to open up for me. I decided to fly from England to Los Angeles to take a Live Course and spend some time with Larry Crane (Lawrence Crane) (Lawrence Crane). I also ordered the Goals and Resistance course and all of the Advanced Courses.

I would like to share some of the things that have happened to encourage you to continue releasing for freedom.

The mind stilled. So what you might say. But let me explain: no more worries, doubts, recriminations, etc. Just a delightful peace. A deep sense of resting no matter what was happening. No matter what happens now there is always that state of resting. Of being. The mind can never touch me again. It comes and goes but I know it can never touch me again.

Kam comes and goes, and that's ok too. There is deep sense of rest like in deep sleep. It is so beautiful and peaceful. This deep, deep sense of peace. It really has to be experienced to be believed.

The world is seen for what it is. A dream or drama. The drama goes on. I just watch, like sitting in a movie theater. Everything is ok. There is no need to change anything because everything is as it should be. Everything is perfect.

You start to see everybody as part of you. There is no other. There never was any other. There is only one and we are that. There is a sense of "coming back" to play the game. But this time just for having fun. There is only *beingness*.

Lester Levenson and all the masters are here with us. Every single second they are with us. We just have to call on them. Now there is just a resting. Things just happen, without effort.

===== Page 12 =====

I would encourage every one of you who has the method to continue releasing. To continue releasing until you have all the peace and joy that is rightfully yours. And this is possible this very lifetime if you would do it.

We start and then we stop. Then we start again, and then we stop. And so it goes on. This is because the decision has not been made. Once the decision has been made then the releasing momentum starts, and releasing becomes easier and easier.

The problem is you do not want it. You talk about it and think about it, but ultimately you really do not want it. If you did then there would be no stopping.

You would rather bathe in misery. You love your stories and suffering too much. Take a good look inside and see for yourself.

The method is the most powerful tool available. It is the most highest method possible. What it is? "I am not this feeling. I am not this feeling. I am not this feeling." It is stopping you identifying with the lesser part of you.

So make the decision now, the peace and relief you will experience is ecstasy.

Love, Kam Bakhshi

Kam Bakhshi, United Kingdom

A letter from Kam Bakhshi – Releasing to Freedom

Translator: Xu Yaoren Second Translator: Wind Arranged by: Tiancheng

Xu Yaoren:

If you are very interested in this part of spiritual growth and elevation, you might want to know whether the Sedona Method has actually enabled anyone other than Lester Levenson to reach the realms described by words like "enlightenment," "return to the true self," "union with the divine," or "liberation."

Ten months ago, I saw an article on a forum discussing the Sedona Method that addressed this question. However, before this, I never felt the need to give this material to the Zero Resistance students. But for some reason, recently I've had the urge to translate that article...

As the saying goes, when inspiration strikes, act on it. So I translated it. Please see below:

—— Text within dashed lines is the translation of the original post

Translation: Xu Yaoren

Title: Reaching Freedom

Posted by : tom on April 01, 2008, 02:01:17 AM

It seems people always question the Sedona Method because, aside from Lester Levenson, they haven't heard of anyone achieving liberation through it. So they wonder if anyone has actually reached the same state using the principles Lester Levenson taught. The biggest problem in figuring out if others have reached freedom through releasing is that after those people realize true freedom, they enter into true bliss. They no longer need to be the *doer*.

===== Page 13 =====

After you awaken, you don't necessarily automatically become a teacher, a master, or someone actively trying to teach others what you discovered. Actually, the opposite direction is more logical: You are in true joy, and the only thing you want is to remain in that state.

To teach others, you would have to lower yourself to their level to teach them effectively. From what I've read about Lester Levenson, he secluded himself and enjoyed that true joy for many, many, many years before deciding to start teaching. I think most people, upon awakening, would prefer to be invisible rather than become a teacher. So, there probably are many people who achieved liberation through Lester Levenson's method, we just don't know about them.

However, I personally know a man who achieved liberation through the Sedona Method in 2003. He is British, and his name is Kam Bakhshi. I'd like to share excerpts from a letter he wrote to me after his liberation:

"I would like to share some of the things that have happened to encourage you to continue releasing for freedom.

The mind stilled. 'So what?' you might say. But let me explain: no more worries, doubts, recriminations, etc. Just a delightful peace. A deep sense of resting no matter what was happening. No matter what happens now there is always that state of resting. Of *being*. The mind can never touch me again. It comes and goes but I know it can never touch me again.

Kam comes and goes (Translator's note: referring to his ego), and that's okay too. I am in a deep state of rest, like in deep sleep, so beautiful, so peaceful. This really has to be experienced to be believed.

Seeing the true nature of the 有形 world: a dream, or a drama. The drama continues, and I just watch, like sitting in a movie theater. Everything is okay. There's no need to change anything because everything is exactly as it should be. Everything is perfect.

You start to see everyone as part of you. There is no 'other.' There never was any 'other.' From beginning to end, there is only the One, and we are that. No more duality. Nothing has

ever happened, and everything is happening. There is a sense of 'coming back' to continue the game, but this time purely for fun.

I do nothing, and I have never done anything. Only *Beingness* remains. Lester Levenson and all the masters from past and present are always with us, every single second. We only need to call upon them.

Now, only rest remains. Things may happen or may not happen, but it's both unrelated to me and deeply connected to me.

I would encourage every one of you who has the method to continue releasing. We always start for a while, then stop, start again, then stop, start again, then stop, endlessly.

The reason for this is that the decision hasn't been made. Once the decision is made, you can start building momentum in releasing, and releasing becomes easier and easier.

The biggest problem is: you don't truly want liberation. You might like to talk about it, think about it, but honestly, you don't really want it. If you truly wanted it, nothing could stop you. The fact is, you'd rather continue bathing in misery; you love your self-created stories and suffering too much. Examine your inner self carefully and see for yourself if this is true.

See clearly what the mind is. Stop being a fool, identifying yourself with garbage. Let it tell its stories; they have nothing to do with you.

===== Page 14 =====

The peace and inner release you will experience are difficult to put into words. It is a perpetual peace. There may still be various situations and dramas in the tangible world, but that peace is always there.

I want to ask you to continue releasing. Love yourself a little more during the process, be gentle with yourself. You are the same as me, there is no difference. I share this with you to encourage you to go all the way; to end all suffering once and for all."

He also wrote:

"Review the *Six Steps* often. They contain everything you need to know. They are like a map to liberation and will keep you on the right path. Everything you need to know on an intellectual level is contained within the *Six Steps*.

Be sure to first establish Step One, which is wanting your freedom *more* than you want the world. If you can achieve Step One, then nothing can stop you. Please be sure you meet Step One.

Step Two is making the decision to be free. It only takes a decision to be free. As an infinite being, you can certainly decide to drop all this at any moment.

Speak less. Try to be quiet and remain quiet. Every time you feel like speaking, see your *want of approval*, *want of control*, and *want of safety*, and release it.

Watch less TV, listen to the radio less, read newspapers less, etc. See your desire to escape through them, and release.

Eat lightly if possible. We often use food to suppress feelings.

Eliminate drugs and alcohol as much as possible, as they are also common tools we use to suppress feelings.

Step Four of the Sedona Method is to make release constant, and for me, this step was key. Try to spend more than 50% of your waking hours releasing. This means the time you spend being your *true self* will exceed the time you spend *not* being your true self. If you do this, the mind will drop away. If you do this, you'll start to find it strange to live in your head, and you'll dwell in your *true self* more and more.

Remember, you are already completely free."

—— End of original Chinese post translation

Second Section

"This method is the most powerful tool you can get. It is the highest method possible in this world. What is it? 'I am not this feeling, I am not this feeling' – stop identifying with that tiny part of yourself. We received this beautiful gift and we messed it up. We used it on that tiny part of ourselves.

So make the decision now. The peace and release you will experience will be ecstasy.

Love, Kam Bakhshi"

6- stepsSix Steps to FreedomKam Bakhsh's Letter

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Today to Reach Freedom Dialogues with the Master | Lester Levenson's Teachings: Pay Attention to External Confirmation and the Entire Process of Reaching Freedom Dialogues with the Master | An Enlightened Being is Omniscient, Omnipotent, and Omnipresent Dialogues with the Master | Awakening is Complete Free Will; Once Free, Forever Free Dialogues with the Master | Every Time You Release, You Help Everyone and the Harmonious Operation of the Universe Dialogues with the Master | From 1970 to 2090, Only the Release Method Can Lead to Freedom Dialogues with the Master | The Secret to Success in Gaining Freedom and the Departure of the Masters Lester Levenson's Explanations of the Release Method

Official WeChat Account: Release Method Diamond Island

The Six Steps to Freedom How to Achieve and Accomplish Step One of the Six Steps? (1)
The Profound Impact of the Release Method on All Aspects of Life

Wind's Personal Journey in Pursuit of Freedom

Untitled 2021-12-31

[About Freedom] Why Did I Play This Game of Becoming a Limited Body?

You cannot force yourself to release. You only release when you see the benefits releasing brings you. So constantly confirm the gains from your releasing and your direction.

Follow the process, just release well this one time, right now.

===== Page 16 =====

Consistent releasing is important, and also simple.

When you release consistently, you will automatically isolate [inner from outer]. When you are determined to go inward, no person, thing, or event can disturb you.

Wind's Sharing: On resistance, unwillingness, avoidance of releasing

Achieving Step One of the Six Steps corresponds to "Entering the Stream" mentioned in the Agama Sutras, and "Nirbikalpa Samadhi" in Yoga Science.

Why does the Sedona Method emphasize the word "Original"?

Wind on the Six Steps Series 1 | Editor's Preface: Implement the Six Steps in Releasing

Wind on the Six Steps Series 2 | How I Did It

Wind on the Six Steps Series 3 | Using Step One of the Six Steps to Remind Yourself to Release

Wind on the Six Steps Series 4 | Do I Want Freedom Now, or Do I Want Control and Approval?

Wind on the Six Steps Series 5 | How to Achieve Step One: Wanting Freedom More Than Wanting the World (1)

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Wind on the Six Steps Series 9 | How to Move Towards Freedom More Quickly

Wind on the Six Steps Series 10 | The Desire for Freedom is Not Built on Aversion to the World

Wind on the Six Steps Series 11 | Wind Tells How He Achieved Step One: Wanting Freedom More Than Wanting the World

Wind on the Six Steps Series 12 | Wind (Feng 风 風) : I Saw What Lester Levenson Said – That All Happiness Comes From Within, and I Decided to Go Towards Freedom

Wind on the Six Steps Series 13 | If You Are Truly Determined to Be Free, You Will Do It Immediately; If You Are Truly Determined to Be Free, You Won't Stop Until You Reach Freedom

Wind on the Six Steps Series 14 | Whether to Decide on Freedom is Completely Free Will; No Person, Thing, or Event Can Decide on Freedom for You

Untitled 2021-12-02

Untitled 2022-02-18

Wind on the Six Steps

Preface

The Release Method is the Only Simple and Efficient Method to Reach Freedom Today

Explanation Regarding the 1992 Original Release Method Course Video

The Six Steps to Freedom

About the Six Steps

Wind on the Six Steps Step 1

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Wind on the Six Steps Step 2 Wind on the Six Steps Step 3 Wind on the Six Steps Step 4 Wind on the Six Steps Step 5 Wind on the Six Steps Step 6 Appendix 1 **Wind (Feng 风 風)** : After Experiencing the Simplicity and Efficiency of Releasing, I Let Go of All Other Methods Appendix 2 **Wind (Feng 风 風)** : Besides the Six Steps, Nothing Else is Needed. Whatever Happens, It's Just the Six Steps. Appendix 3 **Wind (Feng 风 風)** : Implement the Six Steps Thoroughly. Either You Resolve It Within One or Two Months, Or You'll Never Achieve It in a Lifetime. Appendix 4: Be Fully Responsible for the Entire World You Have Created. Be Conscious of It, and You Can Consciously Create the Results You Want. Appendix 5: Every Time You Release, It Helps Everyone. Appendix 6: Straying from the Path Upon Gaining a Little Insight. Appendix 7: Men and Women Each Have Advantages in Releasing. Only by Balancing These Characteristics Can You Reach the End. Appendix 8 **Wind (Feng 风 風)** : Let Us Join Hands to Present the Pure Original Release Process to Everyone. Appendix 9: After Improving Yourself, Don't Forget to Help Others, to Promote Further Release Within Yourself.

Missing Articles

Mentioned in "Shortcut to Freedom" (1 missing)

- Lester Levenson's Favorite and Most Practical Teaching: Getting Everything Simply by Releasing
- **Wind (Feng 风 風)** : Implement the Six Steps Thoroughly, You Can Complete the Entire Journey and Reach the Destination in One to Two Months.
- The Importance of Goals and a Key Point in Setting Goals
- Dialogues with the Master | Lester Levenson's Teachings: Pay Attention to External Confirmation and the Entire Process of Reaching Freedom
- By practicing "Getting everything you want simply by releasing," you will thus accomplish the Six Steps.
- How to Quickly and Experientially Achieve Step One?
- A Letter Left by Kam After Reaching Freedom by Implementing the Six Steps of the Release Method (Click Link to View)

Six Steps to Freedom

Six Steps to Freedom (Excerpted from Lester Levenson's Advanced Course)

Step 1: You must want freedom *more* than you want the world. (You must want freedom more than you want approval and control. Approval and control = the world)

Step 2: Make the decision to go free.

Step 3: All feelings come from *want of approval* and *want of control*. They are survival programs. Release them.

Step 4: Make release constant.

Step 5: If you get stuck, release the *want to change* the stuckness.

===== Page 18 =====

Step 6: Each time you release, you are happier, lighter, freer from limitations. As you release, you will become increasingly happier, lighter, and freer from limitations.

The Six Steps to Freedom

- 1 - You must want freedom more than you want the world (approval and control).
- 2 - Make the decision to go free.
- 3 - All feelings culminate in two wants: wanting of approval and wanting of control.
- 4 - Make release constant.
- 5 - If you get stuck, let go of the wanting to change the stuckness.
- 6 - Each time you release, you are happier and lighter. You have more motivation to go free.

Six Steps to Freedom (1992 Course Version)

Step 1: You must want *imperturbability* more than you want approval and control.

Step 2: Decide that you can do this method and achieve *imperturbability*.

Step 3: See that all your emotions stem from two wants: *want of approval* and *want of control*. See that immediately and immediately let go of the *want of approval* and *want of control*.

Step 4: Make it constant. Release all your *want of approval* and *want of control* when alone or with people.

Step 5: If you are stuck, let go of your *want to control* the stuckness.

Step 6: Each time you use this Method, you feel lighter and happier. If you use this method continually, you will continually feel lighter and happier.

The Six Steps

- 1 - You must want imperturbability more than you want approval and control.

2 - Decide that you can do the method and be imperturbable.

3 - See that all your feelings culminate in two wants, the want of approval and the want to control. See that immediately and immediately let go of the want of approval and the want to control.

4 - Make it constant. Release all your wanting approval and wanting to control when alone or with people.

5 - If you are stuck, let go of wanting to control the stuckness.

6 - Each time you use the Method, you are lighter and happier. If you release continually, you'll be continually lighter and happier.

Translation: **Wind (Feng)**

ADDENDUM (Translation of WeChat Weixin Screenshot and Images - OCR)

Note: This section contains the English translation of the screenshots of chat logs (in Chinese) , between Wind (Feng) and other participants. Many valuable pointers to Freedom in this chat log.

The English translation of the provided WeChat Weixin chat log PDF, formatted for maximum readability.

[File Name]: WeChat Weixin Chat Logs -- Wind - Feng - on - Six Steps - Lester Levenson - Lester Levenson Six Steps - Lester Levenson Release Method Sedona Method -- chat logs from WeChat Weixin - Github Deng Bowen .pdf

===== Page 1 =====

User 1 Hmm, this is wanting to control

User 1 So using too much force (effort)

Wind When releasing, you are always releasing the part you are most aware of

User 1 I was releasing very forcefully all last night, didn't gain much, only gained a little when I relaxed

Wind That is, the part that surfaces to the top

User 1 Yesterday I was digging deep

Wind You see, forceful releasing goes against the **Sixth Step**

Wind You are trying to control

Wind So it won't happen

User 1 I only stopped this afternoon

User 1 Relax a bit

===== Page 2 =====

User 1 I noticed one thing

User 1 When stuck, actually you want to control

User 1 Wanting to control causes the stuckness

Wind But the way you try to get what you want is through using Mental effort to resist

Wind This is not "**get everything by releasing only**"

Wind You are trying to do releasing the way the world struggles . Constantly fighting, fighting, fighting .

User 1 I find reminding each other , to release , is really good

October 14, 17:43

User 1 So, as I released, I roughly understood the use of the **Sixth Step**, I'll write this down later.

===== Page 3 =====

User 1 He has his, his created, material amusement park

===== Page 4 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 5 =====

User 1 You either go up or go down

===== Page 6 =====

[Timestamp] 5:21 PM

===== Page 7 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 8 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 9 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 10 =====

October 30, 2020

Wind (Wind Master) 16:14:34 I touched the sense of separation beneath the fear of death

Wind (Wind Master) 16:14:54 I know I am nearing the end

Tian Cheng 16:14:59 Is it the sense of separation that causes the desire to survive?

Wind (Wind Master) 16:15:20 Yes, it's the sense of separation of "I exist as a body"

Wind (Wind Master) 16:15:40 Because you feel "I am this body," that's why you want to survive, why you fear death

Tian Cheng 16:15:49 Yes

Wind (Wind Master) 16:15:54 If you knew you were **Infinite Being**, you wouldn't have the fear of death

Tian Cheng 16:16:00 Right

Wind (Wind Master) 16:16:14 But you don't need to deliberately try to release it

Wind (Wind Master) 16:16:29 When you completely release the fear of death, the sense of separation will also dissolve

Wind (Wind Master) 16:16:37 The entire mind becomes still

Wind (Wind Master) 16:16:45 What remains is **Infinite Being**

===== Page 11 =====

Chapter 1: Basic Goal and Method of Achievement [Lester Levenson]

Past habits, and we refuse to look. Sexual behavior, just call it that! When we have release them. Whenever those opposite concepts, the problem is just in your mind, you feel, are all through everything follows behind you will prove this.

What each of us in this world is looking for is completely the same thing. Every living being, even animals, is looking for it. But what is it that we are all always looking for? **Happiness without sorrow!** A continuous state of happiness undisturbed by any sorrow. If this is the common goal, why? Because unlimited happiness is our most basic nature. Before we hinder it with limitations, this is the true natural state. Now why do most of us not possess this happiness without sorrow? There's only one reason: As unlimited beings possessing unlimited happiness, we, with joy and happiness, said: I am an individual, separate from all things. In order to separate myself from everything, I had to create some method to achieve it. The method is: My mind creates my body and the material world. Then I continue on, creating more and more thoughts, and these thoughts create more and more material events, until thoughts and matter trap me and I forget my true identity as **Infinite Being**.

So, the method...

===== Page 12 =====

November 20, 2020

Wind (Wind Master) 22:05:54 I penetrated to the last bit of limitation within

Tian Cheng 22:06:27 Is it the sense of separation?

Wind (Wind Master) 22:07:00 Yes, it's the sense of separation

Wind (Wind Master) 22:07:21 And then I retained just enough fear of death to barely hold onto that sense of separation

===== Page 13 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 14 =====

March 12, 2021

Wind You have no reason not to use **The Release Method (Sedona Method)**

Wind Whether it's moving towards **Liberation** or obtaining a better world, it is the most efficient

Wind Not only efficient, but also simple

Wind Can't find a single reason not to use it

===== Page 15 =====

March 16, 2021

Wind If you want **Freedom**, release; if you want the world, release

Wind It's that simple

Wind If you want **Freedom**, releasing is the only thing that can make you **Free**

Wind No matter how much you talk about **Freedom**, it won't get you there; studying topics about **Freedom** won't make you **Free**

Wind If you want a better world, releasing is the only thing that can give you a better world

Wind No matter what action you take, every action is within the **karmic program**, within driven reactions

Wind Therefore, if you want **Freedom**, release; if you want the world, release. It's that simple.

===== Page 16 =====

December 31, 2020 to January 1, 2021

Minnie How about an annual summary?

Wind Annual summary: In 2020, completed the most important thing in tens of thousands of lifetimes of life

Wind January 1, 2021, 00:07:34

===== Page 17 =====

October 30, 2020

Wind Reaching the top is unshakable, absolute tranquility undisturbed by anything

Wind 7:47 PM It is **Freedom**

Wind 7:48 PM It is Omniscience, Omnipotence, Omnipresence

Wind 7:48 PM It is Infinite Being

Wind 7:48 PM As long as you are not **omniscient, omnipotent, omnipresent**, you haven't reached the top

Wind 8:19 PM Omniscience, Omnipotence, Omnipresence

Wind 8:19 PM This is Enlightenment

===== Page 18 =====

December 22, 2020

Wind Regarding questions like "can I achieve xxx", I hope you can remember one sentence from Lester Levenson

Wind : every impossible, no matter how impossible, becomes immediately a possible, as you completely released on it. (quote by Lester Levenson)

Wind Every impossible, no matter how impossible, immediately becomes possible, as long as you completely release on it

===== Page 19 =====

March 13, 2021

Wind 18:43:27 The most complete map is the **Six Steps** themselves

Wind 18:51:58 The **Six Steps** are already the least simplified version; they take care of every aspect. Because it can be simplified further

Wind 18:52:30 Which is what Lester Levenson said: **release all feelings, your mind quiet, that's it**

Wind 18:52:51 If you want a complete map, it is the **Six Steps**

Wind 18:53:07 Achieve each step, and you succeed

Wind 18:53:41 You don't need anything else, you just need to remind yourself to keep it simple

Wind 18:53:56 When you complicate it, you are heading towards failure

Wind 18:54:07 Because you are heading towards accumulating **mind**, which is the opposite of releasing

Wind 18:55:58 Further simplified is Lester Levenson's sentence

Wind 18:56:12 **Release all feelings, your mind quiet, and you've arrived**

===== Page 20 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 21 =====

November 9, 2020

Wind Continuous release is very simple

Wind Just release the **three wants**

Wind No matter what feeling arises, it's not important

Wind The important thing is, do you want **control, approval, or security?**

===== Page 22 =====

January 24, 2022

11:25:19 Just be aware of the current feeling and release

11:27:05 Don't do anything outside of the **Six Steps**

11:28:11 Why is the **Six Steps** called a map, a navigation system? What is the biggest use of navigation? To correctly point out the direction to reach the destination (Freedom), to check if you have deviated from the correct path.

11:35:21 Walking on the **Six Steps** and releasing means all actions do not deviate from the **Six Steps**.

11:36:17 When you don't want to release, remind yourself of **Step One**.

21:48:37 **Continuous release**, maintain continuity, this is **Step Four**.

21:49:34 When stuck, release the wanting to control the stuckness, this is **Step Five**.

21:50:50 Each release feels more pleasant and lighter, this is **Step Six**.

21:51:16 Implement the **Six Steps**, do them continuously, it will gradually strengthen the **motivation for freedom**, thus completely achieving **Step One (top priority: wanting Freedom above everything else)**.

===== Page 23 =====

11:42:12 At the beginning of releasing, we might think of mixing in other practices as an aid to releasing, such as practicing awareness, practicing Vipassana, practicing meditation, etc. But with the **Six Steps** as a reminder, you know these are unnecessary. Lester Levenson summarized (after learning to release) (all that needs to be done to reach **ultimate freedom**) into the **Six Steps**.

11:42:49 This is why Wind often says that reaching **Freedom** doesn't require anything outside the **Six Steps**.

11:45:23 Combining methods does not promote releasing; on the contrary, it only weakens the effect of releasing.

11:46:11 It's not like riding two horses at once will get you to your destination faster.

11:46:26 **Keep it simple.**

11:47:39 Learn the releasing process, then use the **Six Steps** to remind yourself often.

11:48:37 **Be aware of the current feeling and release.**

11:48:43 That's it.

===== Page 24 =====

November 7, 2020

Wind 18:07 Are you more willing now to be stuck in wanting to control these things, or are you more willing to release them and be free from them?

D 18:07 Of course I want **Freedom**.

Wind 18:08 So, compared to controlling these feelings, do you want **Freedom** more?

D 18:09 Yes, indeed.

Wind 18:10 Can you let go of the wanting to control it?

D 18:12 Stuck.

Wind 18:13 Do you want to keep controlling this stuckness, struggle with it to the end, or do you want **Freedom**?

D 18:13 Want **Freedom**.

Wind 18:14 Release it.

Wind 18:14 Now can you see this wanting to control?

Wind 18:14 Has it left?

Wind 18:16 This demonstration is the use of **Step One**.

Wind 18:16 **Six Steps, Step One**.

Wind 18:17 If you are stuck, use **Step Five**.

Wind 18:18 If you are unwilling to release, use **Step One**.

===== Page 25 =====

November 7, 2020

Wind 18:07 Are you more willing now to be stuck in wanting to control these things, or are you more willing to release them and be free from them?

D 18:07 Of course I want **Freedom**.

Wind 18:08 So, compared to controlling these feelings, do you want **Freedom** more?

D 18:09 Yes, indeed.

Wind 18:10 Can you let go of the wanting to control it?

D 18:12 Stuck.

Wind 18:13 Do you want to keep controlling this stuckness, struggle with it to the end, or do you want **Freedom**?

D 18:13 Want **Freedom**.

D 18:13 Released.

Wind 18:14 Now can you see this wanting to control?

D 18:14 Has it left?

D 18:14 It left.

Wind 18:14 This demonstration is the use of **Step One**.

D 18:14 It left.

Wind 18:16 Six Steps, Step One.

Wind 18:17 If you are stuck, use **Step Five**.

===== Page 26 =====

October 21, 2020

Wind 11:39 I spent four years searching for materials for spiritual enlightenment.

Wind 11:39 While also releasing

Wind 11:40 Later, after going abroad, I came into contact with Lester Levenson's later audio and the 1992 course materials

Wind 11:40 Only then did I understand a concise, complete map

Wind 11:40 It is very clear, concise, powerful, a complete map towards **Freedom**

Wind 11:41 Especially Lester Levenson's later audio explaining **The Release Method**

Wind 11:41 After learning the releasing process, everyone can focus on **The Way** series

Wind 11:41 That is Lester Levenson's direct teaching, which will clarify many issues

Wind 11:41 At the same time, you will also gain great encouragement

===== Page 27 =====

Wind 9:40 AM Insight into the source of happiness will help you achieve **Step One**.

Wind 9:41 AM After this, every decision you make is inward, releasing your bonds, moving towards your true existence. **Release Method Diamond Island**

===== Page 28 =====

November 19, 2020

Wind Will no longer be tempted by **ego-consciousness**.

Wind Completely 趋向 towards **Freedom**.

Wind This is **Step One** of the **Six Steps**.

Wind Once again, my experience is verified from the Master's teachings.

Wind In Yoga, they call it **Savikalpa Samadhi**.

Wind The real work begins.

Wind Only now do I see that studying Yoga Science is truly the best timing.

Wind If I had studied it before, I might have formed 固有 preconceived understandings, becoming an obstacle for me.

Wind Thus affecting my understanding of **The Release Method**.

Wind You don't need anything other than the **Six Steps**.

Wind Now it's called verification.

Wind I am just amazed to find that all the Masters say the same thing.

Wind Verification is more fun.

Wind Of course, it must be so.

Wind If they didn't say the same thing, then they wouldn't be Masters.

Wind If you achieve it, you won't regress.

Wind If you truly achieve **Step One**, you won't sink back.

Wind Truly achieve it, and you won't.

Wind Entering the stream.

Wind No more retreating.

===== Page 29 =====

[Long sequence of timestamps, likely from an audio or video file. No extractable English text.]

===== Page 30 =====

Group Chat

February 22, 2021

Wu 10:57:50 During your releasing process, the **mind** is what hinders you.

Wu 10:58:01 Its content, those things you 预设 (presuppose).

Wu 10:58:33 Even the idea of how long you think you'll need to release.

Wu 10:58:45 This thought itself is hindering you.

Wu 10:59:04 Just focus on doing this one release well.

Wu 10:59:23 No need to 预设 (presuppose) that this one time can release everything.

Wu 10:59:29 Or how many times it will take to release everything.

Wu 10:59:35 Just release, and then see what happens.

Wu 10:59:48 Don't rush, enjoy the process of each release.

Wu 11:00:01 Keep using the releasing process continuously.

Wu 11:00:33 Those things you find very hard to release are the **mind** telling you they are hard.

Wu 11:00:48 Don't pay attention to the **mind**, just use the process directly.

Wu 11:01:11 Those things you think are very simple, insignificant, and thus ignore, are the **mind** telling you they are insignificant.

Wu 11:01:20 Also, don't pay attention to the **mind**, just use the process directly.

Wu 11:01:49 Sometimes you see a feeling, and you think it's not the main one.

Wu 11:02:04 You want to release that "main" one.

Wu 11:02:15 Want to finish quickly.

Wu 11:02:22 And this is very important.

Wu 11:03:03 Those judgments by the **mind** about what is more main and what is less main have no basis.

Wu 11:04:00 What arises is what's important.

Wu 11:04:22 If you suppress it, you live in the **mind**.

Wu 11:04:45 You are using the **mind** to 预设 (presuppose) what you need to release.

Wu 11:04:54 Including how many times, how long.

Wu 11:05:05 When actually releasing, you don't need to do this.

Wu 11:05:19 Keep the possibility of releasing everything in one go.

===== Page 31 =====

February 22, 2021

Rayna 11:05:22 What about physical sensations? Will they disappear later? Will it get better by **CAP [AGFLAP CAP]**? Or if I'm not free, will they follow me for the rest of my life?

Wind 11:05:35 What is your feeling about the physical sensation?

Wind 11:05:40 Do you want to control it?

Wind 11:05:44 Want to change it?

Wind 11:05:49 Just release this.

Wind 11:06:05 If the physical sensation is bothering you, release the bother.

Wind 11:06:10 Use releasing to solve the problem.

Wind 11:08:52 A few releases, releasing a long-term habit completely, can you imagine that?

Wind 11:09:05 But many times it's like this.

Wind 11:09:35 It's within minutes, not long-term entanglement.

Wind 11:16:31 You see in the video, it's just minutes.

Wind 11:17:51 If it takes too long, that's entanglement, that's suppression, not releasing.

===== Page 32 =====

1. [Likely placeholders or formatting artifacts]

===== Page 33 =====

1. [Likely placeholders or formatting artifacts]

===== Page 34 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 35 =====

October 3, 2020

Wind Process for Releasing Emotions

Step One: Allow yourself to feel the current feeling, and trace it back to the emotional state (Apathy, Grief, Fear, Lust, Anger, Pride).

Step Two: Ask yourself, can I let this feeling go? Am I willing to? When?

Step Three: See what you are feeling now, and repeat the previous process.

===== Page 36 =====

[Long sequence of timestamps, likely from an audio or video file. No extractable English text.]

===== Page 37 =====

3:37 PM Emotions are the 入门 (entry level), allowing you to learn to release. workbook The final summary of the course is: **release three wants only**.

Wind Only release the **three wants (faster)**.

Wind 3:37 PM

Wind Some explanations of **The Release Method** by Lester Levenson

Wind We first enter the conscious mind, release **control**, **approval**. And those other things you try to release, like fear— You know, you would spend hundreds or thousands of lifetimes releasing fear, and after that you would still have anger, you would still have other emotions. But when you release the wanting to **control**, everything underneath it is let go.

Then when you release the wanting to be **safe**, you have released all the wanting **approval** and **control**, and everything underneath them. You are now too 低俗 (lit. low, but here meaning stuck/identified) to attack the wanting to be **safe**. You are overwhelmed, you are terrified by death, so you let it run you. But when you release a significant amount of **control** and **approval**, you will have the ability to face the fear of death.

Wind If you release emotions, it will take hundreds or thousands of lifetimes to clear just one kind.

Wind Releasing the **wants** is the method to reach the end within one or two months.

Wind Only then can you enter the efficiency of **The Release Method**.

===== Page 38 =====

July 26, 2021

Wind Course videos, workbook, pick them up and use them when you need them.

Wind But, in the end, you only need the **Six Steps**.

Wind When you only need this one tool, the **Six Steps**, you are on the path.

===== Page 39 =====

1. [Likely placeholders or formatting artifacts]

===== Page 40 =====

Wind 21:47:38 The **Six Steps** are achieved through **continuous release**.

Wind 21:48:05 You must continuously gain 愉悦 (pleasantness, lightness) from **Step Six** to achieve **Step One**.

Wind 21:48:24 At the beginning, all **Six Steps** are useful.

Wind 21:48:37 When you want to release, remind yourself of **Step One**.

Wind 21:48:45 Then decide to release, this is **Step Two**.

Wind 21:49:03 Directly release the wanting to **control** and **approval**, this is **Step Three**.

Wind 21:49:16 **Continuous release**, maintain continuity, this is **Step Four**.

Wind 21:49:34 When stuck, release the wanting to control the stuckness, this is **Step Five**.

Wind 21:49:50 Each release feels more pleasant and lighter, this is **Step Six**.

Wind 21:50:16 Implement the **Six Steps**, do them continuously, it will gradually strengthen the **motivation for freedom**, thus completely achieving **Step One**.

===== Page 41 =====

December 25, 2020

Wind First of all, those who come to Earth, this advanced classroom, themselves already have very good **karma**.

Wind Because they want **Freedom**, they come to this advanced classroom.

Wind Then, among those who become human here, many are here to experience pain and pleasure.

Wind Only after they have gained enough experience will they turn inward.

Wind After turning inward, because they still have a strong tendency towards the world, they will encounter similar false paths that satisfy their minds.

Wind They need very good **karma** to encounter the true method.

Wind And after encountering the true method, they need a strong tendency towards **Freedom** to discern it and persist.

Wind So reaching this step truly requires very, very good **karma**.

===== Page 42 =====

March 16, 2021

Wind 20:29:20 If you want **Freedom**, release; if you want the world, release.

Wind 20:29:23 It's that simple.

Wind 20:29:40 If you want **Freedom**, releasing is the only thing that can make you **Free**.

Wind 20:30:08 No matter how you talk about **Freedom**, it cannot get you there; studying topics about **Freedom** cannot make you **Free**.

Wind 20:30:26 If you want a better world, releasing is the only thing that can give you a better world.

Wind 20:31:26 No matter what action you take, every action is within the **karmic program**, within driven reactions.

Wind 20:31:44 Therefore, if you want **Freedom**, release; if you want the world, release. It's that simple.

===== Page 43 =====

³ [Likely a stray character]

===== Page 44 =====

10:53:39 [Timestamp]

===== Page 45 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 46 =====

21:09:35 My suggestion is not to 摸索 (grope/experiment), just use the Six Steps process directly.

21:09:53 If no feeling after one round, do a second round.

21:10:01 This will be faster.

21:10:11 Using the mind to 摸索 (grope) actually takes many detours.

21:10:17 Because the mind can only play back past experiences.

===== Page 47 =====

Wind 21:13:47 Yes, as Lester Levenson said, you need to release enough wanting to **control** and **approval**.

Wind 21:14:19 It's not about watching, it's about following along with the 练习 (practice/exercises).

Wind 21:17:34 *When a want (for approval or control) is brought out, it is released at that moment.*

Wind 21:18:23 If not, you go back to the beginning of the process.

Wind 21:18:37 Relax the body, feel it again.

Wind 21:18:54 Identify what want it is, let it leave.

Wind 21:19:09 Keep it simple and 轻松 (light/easy), 反复 (repetitive) practice will let you master it.

Wind 21:19:21 Thinking and analyzing will make it increasingly difficult to release.

Wind 21:19:30 Because the **mind** only plays back past experiences.

===== Page 48 =====

1. [Likely placeholders or formatting artifacts]

===== Page 49 =====

Keep doing it continuously, and you will completely release it.

===== Page 50 =====

Wind November 7, 23:57:33 So the difficulty lies in you not doing it.

===== Page 51 =====

1. "I cannot" means I do not want do it.
2. "I cannot do it" – just this thought stops you from doing it.
3. Those who think they cannot do it actually do not want to do it.
4. As long as you can get on and do it, it will happen.
5. Wish and 企图 (attempt/intention) are useless, you must act (release) !
6. Don't just try, just do it!

——Lester Levenson, **Keys to Ultimate Freedom book.**

===== Page 52 =====

[End of table marker]

===== Page 53 =====

18:32:44 **Wind** Make a decision to do it, to try releasing.

Wind Disappointment or even despair is just a feeling.

Wind As long as it's a feeling, it can be released, and the attitude after release is completely different from before.

Wind If you are used to suppression, you'll need a bit more time to undo the habit of suppression.

Wind Practice releasing more, this will also be quick.

===== Page 54 =====

Xiang Xuan 22:06:28 When I don't want to release, reminding myself of **Step One** doesn't do much for me; instead, reminding myself that I want to change myself, that I want everything to get better, gives me more motivation.

Wind 22:07:31 That works too.

Wind 22:07:49 Releasing can make you more **free**.

Wind 22:07:53 **Freedom** includes everything.

Wind 22:08:02 Just provide a motivation for releasing.

Wind 22:12:27 Wanting **approval** can develop into wanting **control**.

Wind 22:15:34 When you feel wanting **approval**, you must release wanting **approval**.

Wind 22:15:45 After releasing wanting **control**, wanting **approval** becomes obvious.

Wind 22:16:03 After releasing enough wanting **approval** and wanting **control**, wanting **security** becomes obvious.

Wind 22:16:27 If you don't release wanting **security**, wanting **approval** and **control** will be developed again, leading to an endless cycle.

===== Page 55 =====

Wind 22:16:42 So only by continuously releasing wanting **control** and **approval**, and then continuously releasing wanting **security**.

Wind 22:16:48 Only this way can you reach the end.

Wind 22:18:05 Implement the **Six Steps**, everyone can be **free**.

Hui Xuan 22:19:07 Keep releasing continuously, always be in the **Six Steps**, then you will be **free**.

Wind 22:19:22 Yes.

Hui Xuan 22:20:20 As long as you are in the **Six Steps**, you are continuously releasing. Can it be understood that way too?

Wind 22:21:47 Yes.

Wind 22:21:53 Use the **Six Steps** to check.

Wind 22:22:03 As long as you are in the **Six Steps**, you can be **free**.

===== Page 56 =====

March 12, 2021

Wind 09:33:30 Don't use slogans to judge a person's tendency.

Wind 09:33:34

Tian Cheng 09:33:43 Right, shouting slogans is useless.

Tian Cheng 09:35:51 Just release.

Wind 09:36:08 Clear the **three wants**.

Tian Cheng 09:36:39 Yes.

===== Page 57 =====

Wind 2020-10-15 12:24:48 Release the wanting to **control**, and you will no longer suppress the fear of death. It will then surface for you to release. Lester Levenson said, release the **mind**, what remains is **Infinite Being**. It's that simple. The **mind** is nothing but the collection of your feelings and thoughts. The **three wants: control, approval, security** (survival). Lester Levenson sometimes uses fear of death to refer to the want for **survival**. It means the same. Wanting to change is also a type of wanting **control**. So just release three things. Wanting **control, approval**, wanting to **survive** (fear of death).

===== Page 58 =====

Wind 13:31:09 Running, staying up all night, pushing yourself, leaving groups, shouting slogans—that's useless.

Wind 13:31:20 Because that's trying to remove **karma** through action.

Wind 13:31:32 This merely creates new **karma**.

Wind 13:31:42 Only releasing works.

Wind 13:32:14 If you don't release, your program will continuously drive you to do those things.

Wind 13:32:36 Therefore, don't think any action you take can bring you **Freedom**.

Wind 13:32:48 Deliberate action, deliberate inaction.

Wind 13:32:57 These are not what you need to focus on.

===== Page 59 =====

March 16, 2021

Wind Unless you release the drive of those programs.

Wind If you don't release, it will continuously drive you to clean up.

Wind All brilliance, all creativity, comes from **Infinite Being**.

Wind The **mind** is a mechanical program, only repeating.

Wind Perhaps it can be said like this: a person free from the **mind** program has truly begun to live.

Wind Before that, they were just a continuously driven robot.

===== Page 60 =====

Wind Consciously use the process to do it.

Wind Use feeling more.

Wind Use less mental analysis.

Wind This will also make your releasing more轻松 (light/easy).

Wind Of course, it will also be deeper.

Wind Many people think their releasing is very good simply because they haven't experienced deeper releasing.

Wind They think releasing is just like that.

===== Page 61 =====

July 26, 2021

Wind 17:11:08 When you allow deeper garbage to come out, your emotions will go down.

Wind 17:11:13 But that's good.

Wind 17:11:20 That's facing deeper garbage.

Wind 17:13:08 **Process, release process.**

Wind 17:13:46 Let the feeling come out, categorize it as wanting **control** or wanting **approval**, and then let it out.

===== Page 62 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 63 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 64 =====

Wind 19:01:46 You don't actually need to enjoy anything.

Wind 19:02:13 **you don't need enjoy anything, be joy!**

Wind 19:04:16 Write down the possibilities you think can bring happiness.

Wind 19:04:27 Where do you think happiness lies?

Wind 19:04:35 Not intellectual.

Wind 19:04:46 It's where you actually seek happiness.

Wind 19:05:10 If you suppress these wants, you cannot possibly achieve **Step One**.

Wind 19:08:29 You can force yourself to do homework and work, but you cannot force yourself to release.

Wind 19:08:31 🙄

Wind 19:09:58 Let me elaborate on Lester Levenson's favorite teaching, **get everything by releasing only**.

Wind 19:12:53 What do you want? How do you plan to do it? Why not get it through releasing?

Wind 19:13:02 This is how you practice.

Wind 19:13:11 You choose to release.

===== Page 65 =====

19:13:54 **Wind** Sometimes you might spend an afternoon doing other things, not releasing.

Wind 19:14:10 That's because the subconscious is seeking something.

Wind 19:14:25 You cannot force yourself to release.

Wind 19:15:11 You need to see what you are seeking, and ask yourself "Can I get this from releasing?", see which way is easier, more 轻松 (light/easy), more joyful.

Wind 19:15:17 Thus choose to release.

Wind 19:15:47 This is why I say successful experiences are important.

Wind 19:15:51 You have to get the benefits first.

Wind 19:16:12 If there's no benefit, you won't do it, that's your **mind**.

Wind 19:16:38 It will try every way to 逃避 (escape/avoid) releasing, to resist releasing.

Wind 19:18:34 I remember I said before that paying attention to **Step Six** truly got me into **continuous release**.

===== Page 66 =====

16:36:42 When "the only source of happiness is **Infinite Being**" becomes your complete experience, you will naturally stop seeking happiness anywhere in the world.

16:36:56 At this point, your flow changes direction, automatically entering **Savikalpa Samadhi**.

16:37:08 Once entered, you will not come out again.

16:37:30 Will not regress anymore.

16:37:37 Because the seeds for regression have no power left.

16:43:42 Must implement the **Six Steps**.

16:43:51 This way you can get all happiness from within.

16:45:28 Or change direction by achieving goals through releasing.

16:45:39 **get everything by releasing only**.

16:45:47 This will also keep you walking on the **Six Steps**.

===== Page 67 =====

October 30, 2020

Wind Go use this method (Six Steps).

Wind Release the wanting to **control** and **approval**, release those programs covering the "fear of death".

Wind Then *allow the "fear of death" to surface and completely release it*.

Wind At the beginning, release the programs of wanting **control** and **approval**.

Wind You.

Wind During your release, those feelings, those tens of thousands of thoughts about the body, disappear.

Wind When you release the deepest fear of death, your entire **mind** disappears.

Wind Your sense of separation dissolves, what remains is **Infinite Being**.

Wind You will naturally identify as **Infinite Being**.

Wind Is this clear enough?

Wind 11:32:17

===== Page 68 =====

March 13, 2021

Wind The most complete map is the **Six Steps** themselves.

Wind The **Six Steps** are already the least simplified version; they take care of every aspect. Because it can be simplified further.

Wind Which is what Lester Levenson said: **release all feelings, your mind quiet, that's it**.

Wind If you want a complete map, it is the **Six Steps**.

Wind Achieve each step, and you succeed.

Wind You don't need anything else, you just need to remind yourself to **keep it simple**.

Wind When you complicate it, you are heading towards failure.

Wind Because you are heading towards accumulating **mind**, which is the opposite of releasing.

Wind Further simplified is Lester Levenson's sentence.

Wind: Release all feelings, your mind quiet, and you've arrived.

===== Page 69 =====

March 11, 2021

Wind 15:34:09 Implement the **Six Steps**, very simple.

Wind 15:34:23 Maintaining limitations is very difficult.

Wind 15:34:33 See the feeling, let it leave.

Wind 15:34:54 Clear out all feelings that drive your thinking.

Wind 15:34:57 That's it.

===== Page 70 =====

March 14, 2021

Wind Implement the **Six Steps**.

Wind When I say this sentence, what I actually mean is, when you still need something else, **Freedom** is impossible.

===== Page 71 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 72 =====

December 31, 2020

Wind In the **Six Steps**, you can release continuously.

Wind Not in the **Six Steps**, you will stop.

[Whitespace]

Wind The Release method is 极致高效 (extremely efficient).

===== Page 73 =====

December 16, 2020

Wind If you can't do it in one month, and you can't do it in two months, then **Freedom** is impossible for you.

Wind You cannot drag it out for a very long time.

Wind You cannot say, I do a little bit every day, and then after more than ten years I'll be **free**.

Wind Implement the **Six Steps**, either you solve it within one or two months, or you will never achieve it in a lifetime.

Wind Because if you are not free after one or two months, then you are not on the **Six Steps**.

Wind Not being on the **Six Steps**, how can you possibly be **free**?

Wind Releasing according to the **Six Steps**, you can reach an extremely high state in one week.

Wind Even enter **Nirvikalpa Samadhi**.

===== Page 74 =====

Wind 22:57:44 If you drag this process out for a long time, then you are definitely not in the **Six Steps**.

Wind 22:58:39 Lester Levenson tells you, releasing once is equivalent to meditating for several months.

Wind 22:58:45 One release only takes a few seconds.

Wind 22:58:58 You only need a few seconds to equal months of meditation.

Wind 22:59:11 This method is extremely efficient.

Wind 23:00:21 You can look at the **Six Steps** and see if you are within them.

Wind 23:00:46 If you are in the **Six Steps**, your releasing will be continuous, and the pleasantness will continuously increase.

Wind 23:02:00 Make the decision for **Freedom**.

Wind 23:02:13 Decide not to stop until you achieve **Freedom**.

===== Page 75 =====

16:56:15 The reason my releasing effect is so good is really only one thing.

Wind 16:56:23 That is, I conformed to the **Six Steps**.

Wind 16:56:30 I understood this method.

Wind 16:56:39 As long as you also use this method, it will be the same effect.

Wind 16:56:46 There is no personal talent involved here.

===== Page 76 =====

16:59:41 The only slightly special thing about me is that my memory is very good.

Wind

I experienced some things afterwards afterwards

Wind

Therefore

I did not use my own words to describe the experience

Wind

But rather

With the help of

Wind

memory is very good

Wind

I experienced some things afterwards afterwards

I experienced some things afterwards afterwards

But rather

With the help of

[Text is garbled/repetitive here, likely due to PDF extraction error]

===== Page 77 =====

Wind 17:03:26 I have encountered many heavily suppressed minds.

Wind 17:03:39 They might need to repeatedly operate the process many times before feeling it.

Wind 17:04:30 Similar situations appeared often in Lester Levenson's original courses.

Wind 17:04:45 Like riding a bike, some people can ride as soon as they get on.

Wind 17:04:55 Some people need a bit more practice to master the balance.

===== Page 78 =====

March 11, 2021

Wind 18:29:09 If you truly want **Freedom**, implement the **Six Steps**.

Wind 18:30:31 Stop feeding your **mind**.

Wind 18:30:44 My leaving is the greatest support.

Wind 18:31:13 If you need an external master, you will never discover your inner **Infinite**.

Wind 18:31:31 Release, it will bring you all paths.

Tian Cheng 18:33:02 Implementing the **Six Steps** for a month, can it really be done?

Wind 18:33:42 Of course.

Tian Cheng 18:34:16 Okay.

Tian Cheng 18:35:43

Wind 18:36:12 Keep going.

Tian Cheng 18:36:30

===== Page 79 =====

Wind 18:36:35 I love you very much, but dependence is致命 (fatal/crippling) to growth.

Wind 18:36:58 I hope after I leave, you will no longer depend on those words or anything else.

Wind 18:37:13 But directly walk towards the end.

===== Page 80 =====

22:22:30 When you seek help outward, that is an opportunity.

Wind 22:22:40 Be aware of it, release.

Wind 22:22:51 Find everything you want inwardly.

Wind 22:23:05 Absolute 安全感 (sense of security) is only found in your **Infinite Being**.

Wind 22:23:51 Among all kinds of help, none is better than destroying all your 支柱 (pillars/supports).

Wind 22:25:20 Lester Levenson told me the world would "knock down his支柱 (pillars)", so everyone is forced to find answers from within. "That's good," he said. "Not an explosion, but

an ascension," he laughed. Currently, people always seek happiness outside using various 逃避 (escapes/avoidances) provided by the world. Eventually, when 外界 (external) escapes are endless, he predicted, we will be forced to turn inward. "This is really a good thing," he said, "because people will be forced to find the answer, know who they truly are, just like me." He always told me he was especially grateful for his heart attack.

Wind 22:26:00 When all 外界 (external) escapes are knocked down, you will be forced to go inward.

===== Page 81 =====

Wind 22:26:34 Don't wait until a gun is pointed at your head to do it.

Wind 22:27:29 You all know yourselves very well.

Wind 22:27:51 Though not so deeply, you will know your own behavior.

Wind 22:28:06 If there's dependence, you'll cling to it.

Wind 22:28:31 If you depend on the 外界 (external), you cannot discover the inner **Infinite**.

Wind 22:28:37 These things are all very simple.

Wind 22:29:01 As someone who has attained **ultimate freedom**, I cannot stay here.

Wind 22:31:31 **The Release Method**, as a self-reliant method, doesn't have that many problems.

Wind 22:31:42 All problems arise when you deviate from the **Six Steps**.

Wind 22:32:00 Therefore, either you return to the **Six Steps** and continue releasing, or you move towards limitation.

===== Page 82 =====

15:19:05 自依止, 法依止, 莫异依止 (Take refuge in yourself, take refuge in the truth, take refuge in nothing else).

15:19:15 自依止 (Take refuge in yourself) comes first.

15:19:19 You must rely on yourself.

15:19:27 My goodness.

15:19:40 So self-reliance is important.

15:20:23 Actually, there is no teaching that achieves enlightenment by relying on others.

===== Page 83 =====

Wind It's not about wanting to be fast, you can only rely on yourself.

Wind It's that you can only reach the end by yourself.

Wind That step can only be taken by yourself.

===== Page 84 =====

Wind 3:27 PM The 法依止 (dhamma-refuge) the Buddha spoke of is not relying on a method.

Wind 3:27 PM **dhamma** means relying on truth.

Star of Bethlehem 3:27 PM What does it refer to?

Wind 3:28 PM Ultimate **Reality**.

Wind 3:28 PM Rely on yourself, rely on universal truth, besides that, rely on nothing.

Wind 3:28 PM 自依止, 法依止, 莫异依止 (Take refuge in yourself, take refuge in the truth, take refuge in nothing else).

Wind 3:28 PM The Buddha's最后的教诲 (final teaching).

Star of Bethlehem 3:29 PM Sure enough, it was the Buddha.

===== Page 85 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

===== Page 86 =====

November 20, 2020

Tian Cheng I want to ask you for advice.

Tian Cheng How can I move towards **Freedom** more quickly?

Wind Use it continuously, use it to the extreme.

Wind I can't give better advice than that.

Wind I strongly suggest you use it on everything.

Wind Utilize those goals.

Wind Utilize continuously obtaining to promote your releasing.

Wind To enhance your motivation for releasing.

Wind If you get used to using it on every one of your goals, You will soon reach that place.

===== Page 87 =====

December 22, 2020

Wind Regarding questions like "can I achieve xxx", I hope you can remember one sentence from Lester Levenson.

Wind every impossible, no matter how impossible, become immediately a possible, as you completely released on it.

Wind Every impossible, no matter how impossible, immediately becomes possible, as long as you completely release on it.

===== Page 88 =====

July 26, 2021

Maple Forest Era Stuck, just release the feeling of wanting to change. I know now I want to change, release the wanting to change, but no progress. Should I just keep releasing the wanting to change (wanting to **control**) like this, asking endlessly?

Wind Not like that.

Wind You don't need to always ask yourself questions.

Wind Questions are a teaching method. At the end of the course, if you have mastered this method, he will tell you the **Six Steps**.

Wind Why does the course tell you the **Six Steps** at the very end?

Wind Because, before you learn to release, these words are just words to you.

Wind And after you learn, you have already experienced those things.

Wind Therefore, you don't need any 多余 (unnecessary) explanations to explain the **Six Steps**.

===== Page 89 =====

15:16:31 Actually, in 1992, Lester Levenson had already further simplified the **Six Steps** into **three steps**.

Bei These **three steps** are the way to practice the **Six Steps**.

Bei You can find this **three steps** at the end of the workbook.

===== Page 90 =====

21:01:24 Just like I posted today, learn it anew each time.

Wind Actually, the **Six Steps** also serve this purpose.

Wind Don't let the words obscure their true meaning.

I am Infinite

User You say it's 模糊 (blurry/unclear) again.

Wind Lester Levenson also thought you would get 模糊 (blurry/unclear).

Wind So at the very, very end, about two years before he left, he summarized **three**.

Wind Those **three** are a reconcentration of the **Six Steps**.

===== Page 91 =====

[Image of text] **Carry out these three things and you will quickly reach Imperturbability.**

1. **Release only the three wants.**
2. **Make it continuous and release immediately. Allow the wanting approval, wanting to control and wanting security to come into your awareness and immediately let it go.**
3. **Make it a Do It Yourself Tool.**

You now have all you need to go all the way to imperturbability.

===== Page 92 =====

March 17, 2021

Tian Cheng Teacher, does this mean that if I obtain **ultimate freedom**, I cannot continue to stay in the world?

Wind It's up to you to decide.

Wind Freedom is Freedom.

Wind No compulsiveness at all.

Tian Cheng Can I still continue to stay with my family?

Wind Of course.

Tian Cheng I see myself fearing **Freedom**, afraid that after **Freedom** I will lose my family.

Wind Householder masters are also quite a few.

Wind Masters can even be kings.

===== Page 93 =====

Tian Cheng 00:47:35 So, masters after **Freedom** still live with their families?

Wind 00:47:39 For example, William the Conqueror.

Wind 00:48:08 Krishna exemplified the householder master.

Wind 00:48:23 You will not lose your family, you will not lose your dear world.

Tian Cheng 00:48:32 In this era, masters must live in seclusion.

Wind 00:48:55 Seclusion means not being known as a master.

Wind 00:49:08 Seclusion doesn't necessarily mean you have to hide in the mountains and forests.

Wind 00:49:19 Living in the world like an ordinary person is also a form of seclusion.

===== Page 94 =====

November 7, 2020

Wind Are you more willing now to be stuck in wanting to **control** these things, or are you more willing to release them and be free from them?

D Of course I want **Freedom**.

Wind So, compared to controlling these feelings, do you want **Freedom** more?

D Yes, indeed.

Wind Can you let go of the wanting to **control** it?

D Stuck.

Wind Do you want to keep controlling this stuckness, struggle with it to the end, or do you want **Freedom**?

===== Page 95 =====

18:13 Want **Freedom**.

D 18:14 Released.

Wind 18:14 Now can you see this wanting to **control**?

D 18:14 It left.

Wind 18:16 This demonstration is the use of **Step One**.

Wind 18:16 **Six Steps, Step One**.

Wind 18:17 If you are stuck, use **Step Five**.

===== Page 96 =====

Just got another little insight from releasing: If you don't release the tendency you use to 逃避 (escape/avoid) (e.g., subconsciously looking at your phone to maintain **control**, talking to others to gain **approval**), then you will 逃避 (escape/avoid), pressing the deeper things you want to 逃避 (escape/avoid) down below.

And this, can be solved by a decision.

a decision

Decide to release this tendency.

Many times due to inertia, tending not to use releasing to solve it, but choosing to suppress it.

First reaction upon 发现问题 (discovering a problem) is to cover it up.

Like just now my computer had a little problem.

File wouldn't open.

My first reaction was to suppress the feeling of wanting to **control**, and go figure out the problem.

Instead of releasing the want that had already surfaced.

I consciously corrected it.

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July 26, 2021

Xin Shi After asking the question "Can you let it go?", does answering "Yes" or "No" better facilitate releasing, or does it not matter whether you answer or not?

Wind At the end of the course, questions are 很少 (rare/很少 used).

Wind Questions are tools.

Wind When you need to use them, of course, pick them up and use them.

Wind But when you have recognized the want and already released it, why would you go looking for tools everywhere?

Wind 😊

Xin Shi Got it.

===== Page 98 =====

October 31, 2020

Wind Most things will happen according to your wanting.

Wind When you move to acceptance, and even to tranquility, there's almost nothing you cannot do.

Wind Of course, when you reach the so-called **imperturbability**, this 终极宁静 (ultimate tranquility) that cannot be disturbed, you are **omniscient, omnipotent, omnipresent**.

Wind Your "wanting" will weaken, your "deciding to obtain" will increase.

Wind Release "wanting", and you will feel having.

Wind When you release all wanting, you will feel you possess the entire universe.

Wind At this time, wanting to do something is like picking up a glass of water from the table.

Wind Do you need to use a strong "wanting" to pick up your own glass of water?

===== Page 99 =====

No need, you just need to decide to pick it up.

Wind Release "wanting", let the whole world become your glass of water.

Wind When you want to pick it up, you can just pick it up casually.

Wind At this time, you won't want to 储蓄 (save/store), because everything is yours, what would you 储蓄 (save/store)?

Wind You will only create it when needed.

===== Page 100 =====

Wind 10:45 PM Basic wants drive emotions, nine emotions drive hundreds of feelings, feelings drive thousands of thoughts.

Wind Wanting to **survive** is the tree root, wanting **approval** and **control** are the trunk, emotions are the branches, feelings are the twigs, thoughts are the leaves.

Wind Cutting leaves one by one, when will you ever finish?

Wind ☺

Wind So it's just about efficiency.

Wind Lester Levenson said, if you release the nine emotional categories, like releasing fear, it would take hundreds or thousands of lifetimes.

Wind That's just one emotion.

Wind If you release thoughts, multiply that hundreds or thousands of lifetimes by tens of millions of times.

===== Page 101 =====

Wind 10:52 PM A perfect map.

Wind 10:52 PM Change it slightly and you cannot be **free**.

Wind 10:52 PM Implement it and you can be **free**.

Wind 10:52 PM It's that simple.

Wind 10:53 PM Releasing emotions also works, the **three wants** are faster.

Wind 11:02 PM Is your current feeling wanting **control** or wanting **approval**?

Wind 11:02 PM Can you allow yourself to be more aware of it?

Wind 11:03 PM Can you let it leave?

Wind 11:03 PM These few sentences take a few seconds?

===== Page 102 =====

March 13, 2021

User @Wind When reaching a high point, continuing and continuing, rushing forward without stopping, is it possible to not experience 低谷 (low points) and rush directly into **Nirvikalpa Samadhi**?

Wind 01:45:53 So-called 低谷 (low points) are heavy emotions.

Wind 01:46:21 When you reach a high point, you invite the fear of death to surface, which is a very heavy feeling.

Wind 01:46:58 Lester Levenson described it as a roller coaster.

Wind 01:47:12 When you reach a higher point, you can also let lower feelings surface.

Wind 01:47:25 Each time you will soar high, then hit a 低谷 (low point).

Wind 01:47:35 Each 低谷 (low point) is an opportunity to soar higher.

Wind 01:47:58 Until you fall, and end up landing in your **Infinite Being**.

Tian Cheng 01:48:27 So that's how it is.

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Wind 01:48:54 That's because you can no longer soar higher.

Wind 01:49:03 The 低谷 (low points) have also been completely released.

Tian Cheng 01:49:59 Do 低谷 (low points) manifest as feeling stuck?

Wind 01:50:04 Being stuck is just wanting to **control**.

Wind 01:50:15 低谷 (Low points) are heavy feelings.

Wind 01:50:24 You allow them to surface, allow them to leave.

Wind 01:50:27 Then you won't get stuck.

Wind 01:50:34 If you are stuck, just release the wanting to **control**.

Wind 01:50:37 This is very simple.

Tian Cheng 01:50:50 Are heavy feelings the fear of death?

Wind 01:51:12 Every feeling is heavy.

===== Page 104 [text layer] =====

[Image - Chat screenshot. Likely no extractable English text.]

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Big Yellow Cat 20:18:15 Yeah, now when I'm awake, I can basically 随时 (at any time) be aware of feelings. It's just releasing. When I'm alone, I can be in a state of releasing. As soon as I interact with people, I'm basically carried away.

Wind 20:19:03 Now you need to consciously release.

Big Yellow Cat 20:19:19 When interacting with people, how can I maintain interaction while releasing continuously?

Wind 20:20:02 You can do releasing 针对 (targeting) this when you are alone.

Wind 20:20:15 "I allow myself to release when interacting with people."

Wind 20:20:24 Release all feelings about this goal.

Wind 20:20:30 Until you are sure you can do it.

Big Yellow Cat 20:21:54 Okay 👍👍👍

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If you feel there is a problem, there must be a want.

Suppression is wanting **control** operating. Release the wanting to **control**, and you no longer suppress. The underlying wanting **approval** and wanting to **survive** will then surface. But if you don't release the deeper wanting **approval** and wanting to **survive**, wanting **control** will continuously be developed again. So, **continuous release** is key. Let release happen again and again. One after another. Touching deeper and deeper layers. Just let it float up and leave. If there's wanting to change, release the wanting to change. If you release enough, it will be like Lester Levenson said "**floats up and floats out**". Like waves being continuously released. This retreat, it floated for two days. Was high like crazy. Being able to use the **Six Steps** means advancing (going forward).

Lester Levenson's advanced course just 反复 (repeatedly) talks about how to practice the **Six Steps**.

===== Page 107 =====

Unmoving Mind 19:45:18

===== Page 108 =====

Wind floats up and out

===== Page 109 =====

===== Page 110 =====

Wind 15:05:25 **Continuous release** doesn't mean you maintain a concept of continuous release.

Wind 15:05:37 **Continuous release** means, after you do one release and experience the inner liberation, you release again.

Wind 15:05:49 You completely control this rhythm yourself.

Wind 15:06:17 After releasing the wanting **approval** for one thing, you can ask yourself "Is there more?" to continue releasing.

Wind 15:06:49 You can also feel the current feeling, ask yourself "Is it wanting **control** or wanting **approval**?" to continue releasing.

Wind 15:07:27 Of course, if you find you want to hold onto the feeling, don't want to release, you can also ask yourself "Is this wanting **control**?" to continue releasing.

Wind 15:08:09 If, at this time, you want to do something else, then you can certainly choose to release that thing too.

Wind 15:08:53 Feel it, what do I want to gain from that thing? Is this wanting **control**, wanting **approval**, or wanting **security**?

Wind 15:09:04 These are all ways for you to continue releasing.

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Wind 11:26:41 Because if you strive to find a feeling there, that is wanting **control**.

Wind 11:26:48 If you want **control**, you won't get control.

Wind 11:26:52 It's that simple.

Wind 11:28:19 So, very simple, when you are heavily suppressed, just feel this vague feeling.

Wind 11:28:29 Release your wanting to change this vague feeling.

Wind 11:28:49 When the wanting to change is released, you will be able to feel your current feeling more clearly.

Wind 11:29:03 You really don't need to strive to feel it.

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Wind 11:29:09 If it's not clear, then feel the unclarity.

Wind 11:29:19 And notice that you want to change the unclarity.

Wind 11:29:29 Release it, and it will automatically become clear.

Wind 11:30:07 Don't try to use extra techniques outside the process to deal with problems encountered in the process.

Wind 11:30:18 The releasing process itself can handle all situations.

Wind 11:30:49 Including "can't feel emotions", including "vague/unclear", including "stuck", including "confusion".

Wind 11:31:06 These can all be resolved after going through the releasing process.

Wind 11:31:17 No 前置 (preparatory) practice needed.

Wind 11:31:20 Just practice the process itself.

===== Page 113 =====

March 17, 2021

Wind Even if you hold onto the writings of certified masters like Lester Levenson, Yogananda, etc., as long as you deviate from the **Six Steps**, you still cannot be **free**.

Wind What I offer is a simplified answer: implement the **Six Steps**, walk towards the end.

Wind In the future, if someone or some high spirit appears before you, claiming to be **free**, what business is it of yours?

Wind You have the **Six Steps**.

Wind Even if it's a master, you don't need them.

Wind Continue using **The Release Method** until the end.

===== Page 114 =====

October 22, 2020

Wind At one moment, I became aware of the thoughts of the entire universe.

Wind Hard to describe.

Wind The most important part was that I became aware of the three bodies.

Wind I saw that when we release wants, the "causal" body undergoes a change.

Wind Let me explain this experience.

Wind The 最初 (initial/original) body is when your want arises, it immediately triggers a cause, and you identify with that body.

Wind Yes, I immediately found correspondence in Lester Levenson's teachings, that is the **causal body**.

然 (Then/However) Causal, astral, material body.

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Wind 6:25 PM But the cause, when seeking an object to satisfy it, with a slight delay, produces a body composed entirely of light.

Wind 6:25 PM This body is produced precisely when you visualize it due to the want.

Wind 6:26 PM This process is almost simultaneous with the occurrence of your thought.

Wind 6:26 PM Then come thoughts of up and down, front and back, pairs of thoughts in succession.

Wind 6:27 PM Those continuously developing thoughts accumulate, feelings moving from light to heavy.

Wind 6:27 PM Heavy feelings accumulate into a series of connections, relationships, complex causes and effects.

Wind 6:27 PM Light begins to solidify.

Wind 6:28 PM Using this light body's image as a blueprint, it constitutes the physical body I now identify with.

Wind 6:28 PM I truly experienced all this in an instant.

===== Page 116 =====

Wind 6:30 PM Why is our material world so stagnant?

Wind 6:30 PM Because creation is delayed.

Wind 6:31 PM Because you fail to recognize that the **mind** is the cause, so you imagine all those causal connections.

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Wind 6:32 PM But what is the cause?

Wind 6:33 PM The cause really is just the basic wants we often talk about.

Bing Zi 6:33 PM Mind program.

Minnie 6:33 PM The **three wants**.

Wind 6:34 PM You create a scarcity.

Wind 6:34 PM That scarcity is not immediately filled.

Wind 6:35 PM So it develops everything that follows.

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When that scarcity is released, from the causal level, truly everything ends.

===== Page 119 =====

March 17, 2021

Tian Cheng 11:57:47 **Samadhi**, what does it actually mean?

Wind 11:58:50 **Samadhi** is the state of union with the **Infinite**.

Wind 11:59:01 Even if you glimpse it once, you have entered **Samadhi**.

Wind 11:59:17 But before it, there is access concentration and many levels of **dhyana**.

Tian Cheng 11:59:29 Meaning, entering **Samadhi** allows you to know everything?

Wind 11:59:43 Many people misunderstand some very shallow experiences as **Samadhi**.

Tian Cheng 11:59:47 All knowledge? Regardless of anything?

Wind 11:59:58 At the moment of entering **Samadhi**, you are **omniscient**.

Wind 12:00:07 It's just that when you fall out, you forget.

Wind 12:00:29 But if it's **Nirvikalpa Samadhi**, you never lose it, nor do you exit.

Tian Cheng 12:00:56 Yes.

===== Page 120 =====

October 30, 2020

Wind Reaching the top is unshakable, absolute tranquility undisturbed by anything.

Wind 7:47 PM It is **Freedom**.

Wind 7:48 PM It is **Omniscience, Omnipotence, Omnipresence**.

Wind 7:48 PM It is **Infinite Being**.

Wind 7:48 PM As long as you are not **omniscient, omnipotent, omnipresent**, you haven't reached the top.

Wind 8:19 PM **Omniscience, Omnipotence, Omnipresence**.

Wind 8:19 PM This is **Enlightenment**.

===== Page 121 =====

[Image - Goal Process Worksheet - Releasing on Goals]

Goal Process

Goal: I allow myself to easily achieve and maintain an ideal weight.

My feeling about my goal right now?

Craving - I want to eat -> wanting **approval**, wanting **control** Frustration - I hate dieting -> wanting **control** Frustration - I don't have time to exercise -> wanting **approval**, wanting **control** Fearlessness - I experience it! -> wanting **approval**

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[Image - Goals – Action Steps Process Worksheet]

Action Steps Process

Goal: I allow myself to easily achieve and maintain an ideal weight.

What do I feel I need to do to achieve this goal?

Go to the gym Start dieting Stop eating snacks

How I feel about doing this right now?

Disgust (I don't like exercising) -> wanting to belong, wanting to try Approval, wanting to share, wanting to accept Resistance (I don't want to look/do it) -> wanting to change, wanting to try Grief (but I am willing) -> wanting to **control**, wanting to share

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[Image - Goal Chart Worksheet]

Goal Chart

Goals I Would Like to Achieve

Goal: [Blank]

What is my NOW feeling about my goal?	Let go?	Feel good?
[Blank]	[Checkbox]	[Checkbox]

So word a goal. Write it down. Make it as positive as possible—don't place negative in the goals.

Now have a goal in mind that you want to work on and just follow my words. Look at the goal, see if it brings up a thought or feeling—whatever it is. And could you see that as either a wanting of **approval**, a wanting of **control** or a wanting to be **safe and secure**? And whichever want it brings up, could you let go of it?

===== Page 124 =====

[Image - "DISSOLVING STUCKNESS" Worksheet]

"DISSOLVING STUCKNESS"

Topic: [Blank]

What is the advantage to me?	*Let Go?	+Feel Good?	What is the disadvantage to me?	*Let Go?	+Feel Good?
[Blank lines for writing]	[Checkbox]	[Checkbox]	[Blank lines for writing]	[Checkbox]	[Checkbox]

Take a topic where you are experiencing stuckness, i.e. making a decision, a goal, an undesirable habit or behavior pattern, a troublesome relationship or situation, a recurring feeling. Start with one advantage, write it down, then write "wanting **approval**," "wanting to **control**," or "wanting **security**" next to it and release the NOW want completely. Check the "Let Go" column. Continue releasing until you feel good and check the "Feel Good" column. Then, go to one disadvantage, write it down, and go through the same steps. Go back to another advantage, repeating the same steps. Then do another disadvantage, then another advantage, another disadvantage, so that you continue alternating the items and keep them balanced. If you can't come up with something, write "None" in that column and continue your releasing.

*Did I completely let go? Copyright 1992 Sedona Institute - Sedona Release Method

===== Page 125 =====

[Image - "DISSOLVING STUCKNESS" Worksheet - Simplified]

"DISSOLVING STUCKNESS"

Topic: [Blank]

What is the advantage to me?	*Let Go?	+Feel Good?	What is the disadvantage to me?	*Let Go?	+Feel Good?
[Blank lines for writing]	[Checkbox]	[Checkbox]	[Blank lines for writing]	[Checkbox]	[Checkbox]

*Did I completely let go? + I now feel good about it

===== Page 126 [text layer] =====

Wind - Feng – Lester Levenson - Lester Levenson Six Steps - Lester Levenson Original Release Method - 1992
Original Sedona Method - Wind - Feng – Letting go Technique

[End of file content]

[This is a summarized version of Wind's chat logs on Lester
Levenson Six Steps to Freedom - articles and screenshots from
github deng bowen - THE END]

Wind - Feng – Lester Levenson - Lester Levenson Six Steps - Lester Levenson Original Release Method - 1992
Original Sedona Method - Letting go Technique - Wind - Feng - 風風(Translated from Chinese to English)